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ABSTRACT

With increasing numbers of single-parent and two-career families, more parents and other community members lack the time to instill in children the values and ethics they have traditionally provided. This document addresses the challenges faced by educators as they teach these values, and it reports on successful approaches in the field, both on the state and local levels. Several questions are discussed: (1) What are the major influences on children's lives? (2) What does the public feel about the role of the schools in teaching values and ethics? (3) Is it constitutional to teach these subjects? (4) How should schools approach the subject of religion given diverse school populations? and (5) Can, or should, schools hold neutral values? Four chapters focus on the need for teaching values and ethics, the definition of values education, what school districts are doing, and steps to institute a values education program. (LAP)

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TEACHING VALUES AND ETHICS

An AASA Critical Issues Report

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Problems and Solutions

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An AASA Critical Issues Report

TEACHING VALUES AND ETHICS

Problems and Solutions

By Kristen J. Amundson

The AASA Critical Issues Series

Today, schools are asked to take on much more than the three R's. With increasing numbers of single- or two-career families, parents and other community members often don't have enough time to instill in children the values and ethics they need to be contributing members of society. Inevitably, this has led to an erosion of what most consider the traditional commitment to behaving ethically. Today's headlines confirm this: high incidences of drug and alcohol abuse, violence, gangs, acts of bigotry, embezzlement, and corruption reveal people's growing lack of respect for themselves and others.

Teaching Values and Ethics, AASA's 24th Critical Issues Report, addresses the challenges faced by educators as they teach these areas, and reports on successful approaches in the field, both on the state and local level. The book attempts to answer these and other questions: What are the major influences on children's lives? What does the public feel about the role of the schools in teaching values and ethics? Is it constitutional to teach these subjects? How should schools approach the subject of religion given diverse school populations? Can—or should—schools be values-neutral?

AASA would like to thank the many educators who responded to our survey on this timely topic. Our gratitude also goes to the leaders in business, industry, government, and professional associations who provided additional information and suggestions through interviews and correspondence.

Specifically, AASA is grateful to the contributions of Linda McKay, at the Network for Educational Development in St. Louis, Missouri; Charles Haynes, executive director of the First Liberty Institute at George Mason University in Washington, D.C.; Phyllis Bailey, chairman, Task Force on Values Education and Ethical Behavior in Baltimore, Maryland; Patrick McCarthy, executive vice president at the Thomas Jefferson Research Center; and Nancy Protheroe, coordinator of research at the Educational Research Service.

Teaching Values and Ethics was written by Washington-based education writer Kristen Amundson, who has written, cowritten, and edited many AASA publications. Associate Editor Leslie Payne provided editorial, design, and production assistance.

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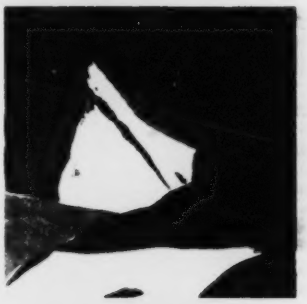

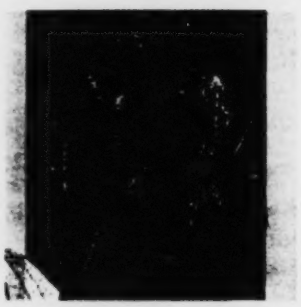

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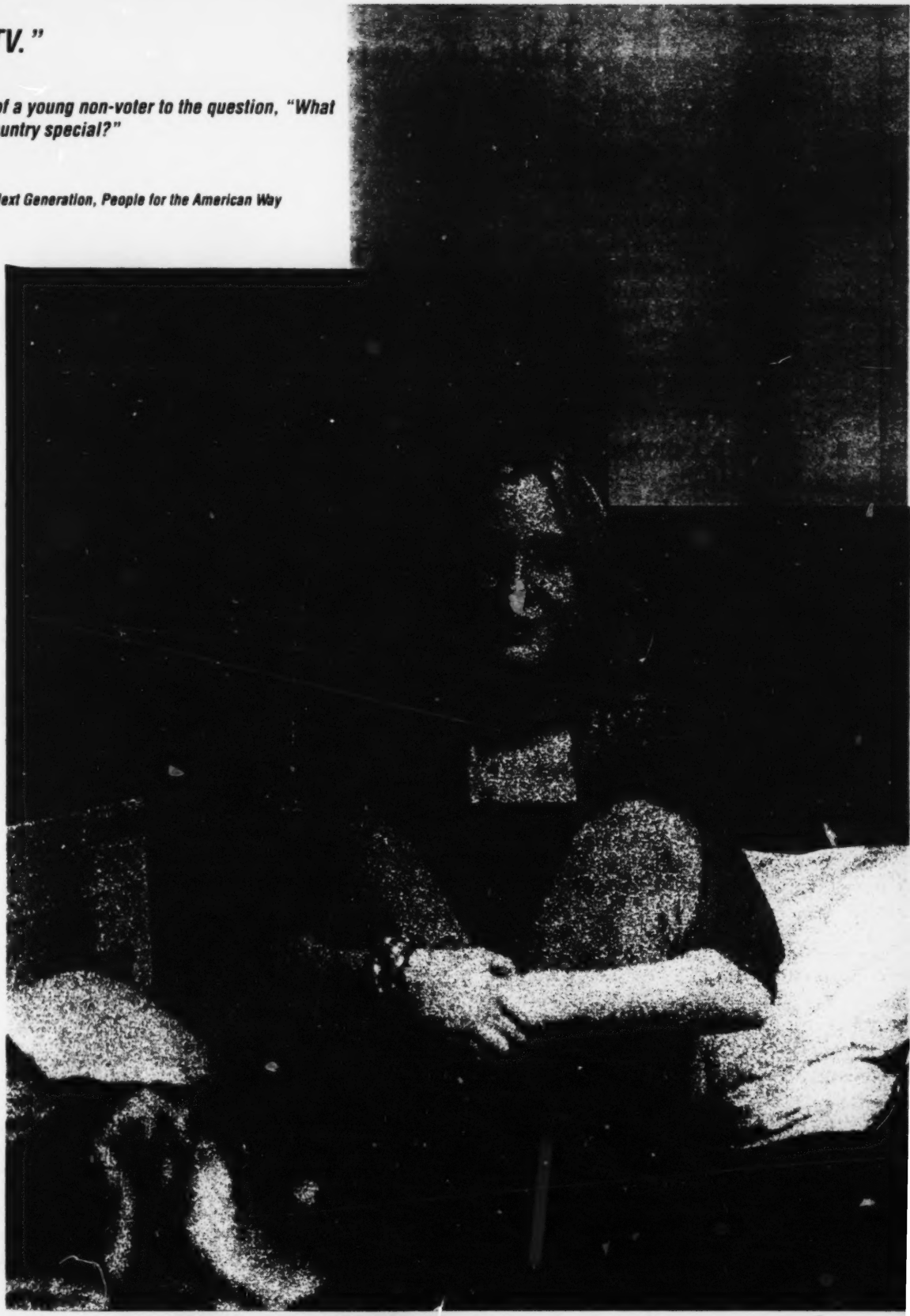
"Cable TV."

—Response of a young non-voter to the question, "What makes this country special?"

—Democracy's Next Generation, People for the American Way



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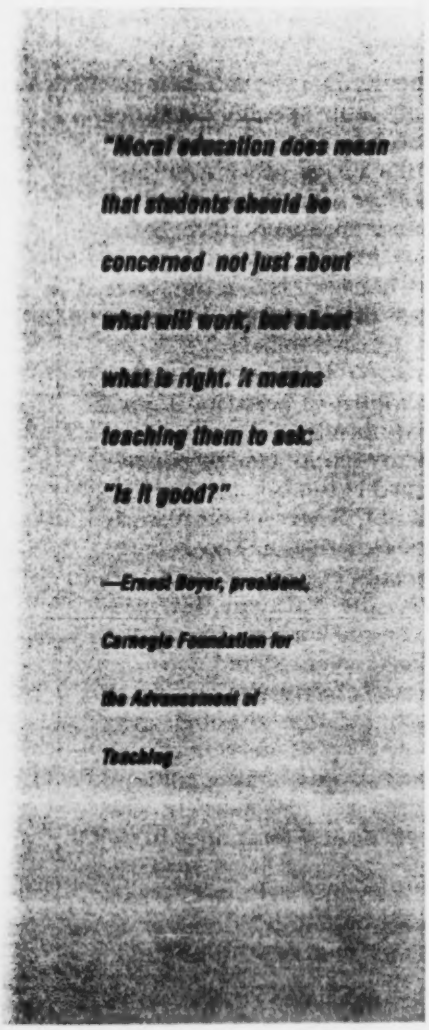
The Need For Teaching Values and Ethics—Now


"Moral education does mean that students should be concerned not just about what will work, but about what is right. It means teaching them to ask: "Is it good?"
—Ernest Boyer, president, Carnegie Foundation for the Advancement of Teaching

Our popular culture celebrates the material and largely ignores the spiritual. Greed is the order of the day in a society preoccupied at all levels with the pursuit of bottom lines, a society which celebrates consumption, careerism, and winning.—*Television producer Norman Lear, founder of "People for the American Way"*

A quick glance at the headlines reveals evidence that there is an erosion of what most view as traditional ethics. A recent issue of the *Yale Alumni Magazine* observed, "Perhaps more than at any time in recent American history, high level greed and deceit are being seen as business as usual." The lack of moral behavior seems to span every segment of American life:

- **Government.** Ethics violations in government range from insider dealing at the Department of Housing and Urban Development to censures of elected officials for sexual misconduct and failure to report income.
- **Business.** In 1984, the Center for Policy Research found that, based on an examination of public records, nearly two-thirds of the Fortune 500 companies had been involved in some illegal behavior during the previous decade.
- **Medicine.** In medicine, the Eli Lilly company failed to report the deaths of patients who had taken the drug Oraflex.
- **Athletics.** Sprinter Ben Johnson was stripped of his Olympic gold medal after it was discovered that he took steroids to enhance his performance.
- **Entertainment.** The rock group Milli Vanilli was forced to return its Grammy award when it was revealed that other singers actually provided the voices on their hit album. Subsequent stories revealed that several

other rock groups had not recorded the songs sold under their names.

- **Families.** In 1991, a Texas mother, determined that her daughter would be a cheerleader, attempted to hire a hit man to kill the mother of a rival cheerleader so the girl would be too grief-stricken to try out for the squad.

The lack of consideration for humanity is further evidenced in the increase in violence between and among racial, ethnic, religious, and familial groups. Consider the following:

- The Children's Defense Fund reports that in one day, 10 children die from guns, 30 children are wounded, and 135,000 children bring guns to school.
- In 1990, the National Center on Child Abuse and Neglect reported that, every year, almost 2.5 million children and adolescents are reported to suffer physical, sexual and emotional abuse or neglect.

Columnist Ann Landers noted, "In the last 30 years, I have seen a serious breakdown in morality, a lack of standards, a weakening of moral fiber, and open acceptance of crooked practices—whether it's insider trading on Wall Street or buying a medical diploma for $500."

With examples like these, it is no wonder that Americans have begun to wonder whether anyone behaves ethically any more. John E. Regan, superintendent of the Chisholm, Minnesota, schools, summarized the attitudes of many in these words: "We're really slipping here as a country."

Along with this seeming deterioration of values, advances in technology and science have raised a number of new ethical issues. From genetic engineering to the so-called "suicide machine," Americans are confronted with advances in a number of areas that involve an ethical judgment call. For example, our very ability to keep people alive with machines sets up a moral dilemma regarding the definitions of life and living.

The Focus Turns to Schools

As Americans have become increasingly concerned about the moral character of the society at large, they have also begun to turn attention to the ways in which public schools teach—or do not teach—values and ethics. As Mary Ellen Saterlie, associate superintendent of the Baltimore County, Maryland, Public Schools and creator of a comprehensive values education program, says, "At one point, we realized that democracy can't survive if values aren't transferred from one generation to the next."

Saterlie's view has been echoed by many others. As adults view the change in values in the society at large, they recognize that their concerns must be communicated to America's youth for today and in the future. In other words, instilling values in youth, many Americans argue, is important not only as a part of their education today, but also as part of their role as citizens tomorrow.

Specific Concerns About the Values of American Youth

Beyond the general concern over the values in the society at large, there are more specific questions about the character of American children and adolescents. Some adults believe that American youth lack values altogether. Harvard psychiatrist Robert Coles takes another approach. He suggests that one of the reasons American youth are so prone to self-destructive behavior is that they have become "awash on a sea of relativism"—without any values or goals driving their beliefs.

Whatever the explanation, there are a number of indicators of a breakdown in behavior among youth. They include the following:

- **Early sexuality.** Surveys conducted by pollster Louis Harris for Planned Parenthood reveal that by age 13, 20 percent of U.S. teens have already had their first sexual experience. The average age at which adolescents become sexually active is 16. Data from the National Research Council indicate that before leaving high school, one in four girls will become pregnant.
- **Drug abuse.** A 1989 study by the National Institute on Drug Abuse found that although drug use by U.S. teens is dropping, 60 percent of high school seniors reported consuming alcohol within the past 30 days and 19.7 percent said they had used an illegal drug at least once in the same time period.
- **Racism.** Racial incidents in a suburban Washington, D.C., high school culminated in a cross burning. One high school junior said he could

not understand why the issue was so significant. "I don't know what it means," he said. "It has something to do against black people."

- **Greed.** A teacher stopped referring to the Golden Rule in his classroom after he realized that students did not know what he was talking about. In another survey, some students said they believed the Golden Rule said, "Do unto others before they do unto you."
- **Violence.** A study conducted by the Centers for Disease Control found that between 1984 and 1988, the homicide rate for black youth between ages 15 and 19 doubled. "In some areas of the country," says Robert Froehlke, principal author of the study, "it is now more likely for a black male between his 15th and 24th birthdays to die from homicide than it was for a U.S. soldier to be killed on a tour of duty in Vietnam."

Declining Support in the Home

"In today's moral environment," wrote Thomas Lickona in *Educational Leadership*, "teaching the young high moral standards would be hard enough even with strong backing from parents. But without parents' support, educators know their influence will be limited." There is increasing evidence that the American family, which has traditionally been the primary influence on children's moral development, cannot always be counted on to fulfill its role as the inculcator of values.

An American Association of School Administrators publication, *Parents: Partners in Education*, described parents as their child's "first and most important teacher." Today, however, some parents seem to have abdicated that role.

SINGLE-PARENT FAMILIES

One reason may be that many parents today struggle with time or financial constraints that take up most of their energies. For example, in 1991, 25 percent of all children lived in a single-parent family. Current estimates are that 50 percent of all children will live in a one-parent household some time during their school years. The average income for female households with children was less than one-third that of two-parent families—$11,299 in 1989. Thus the average child raised by a single mother (and there were at least 15 million such children in 1990) is living within $1,000 of the poverty point.

TIME CONSTRAINTS

Even when there are two parents living in the home, neither may have much time available. The proportion of families in which both parents work was estimated to reach 75 percent by 1995. The Home and School Institute suggests that between 5 and 7 million children aged 7 to 13 are left unsupervised for significant parts of the day. "Exact figures are unavailable since many parents do not reveal if their children are unsupervised," the organization said.

The 1987 "Metropolitan Life Survey of the American Teacher" found that both parents and teachers share concerns about the amount of time children are left alone. Nearly two-thirds of all teachers (62 percent) think that "many" or "most" parents leave their children alone too much after school. Parents agreed, with 59 percent citing this criticism.

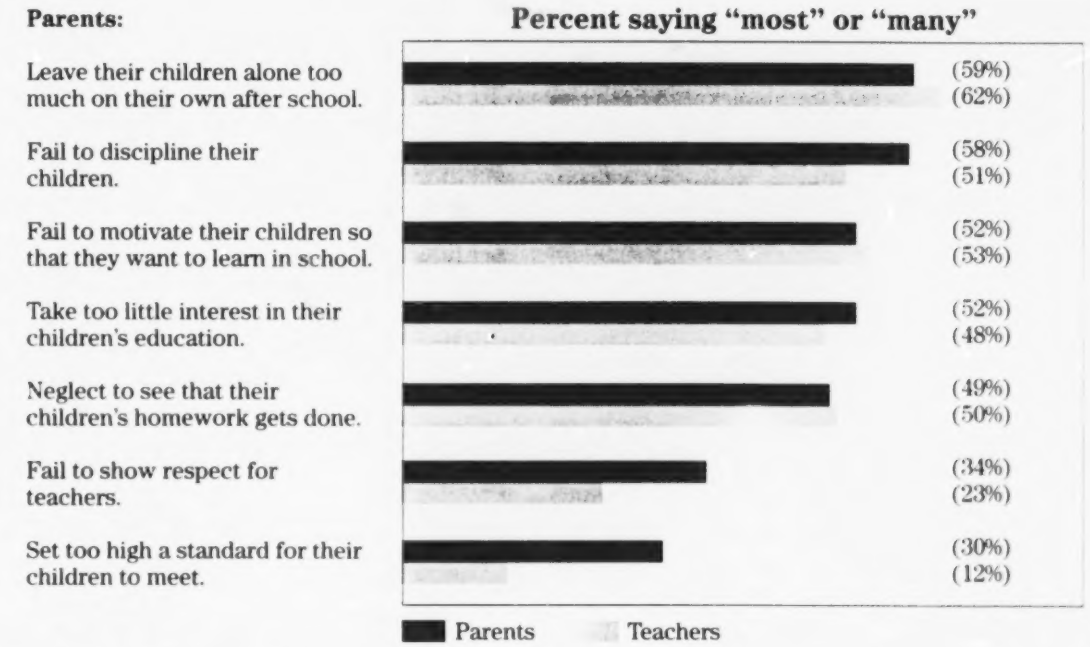
Responses to this question indicate other ways in which parents and teachers believe parents are no longer meeting their traditional responsibilities. Parent and teacher responses are shown in Figure I-1.

In a November 1990 article in *The Washington Post*, Robert Coles noted how these changes in family structure are affecting the values of American youth:

> The biggest change I have seen in 30 years of interviewing families is that children are no longer being cared for by their parents in the way they once were. Parents are too busy spending their most precious capital—their time and energy—struggling to keep up with the MasterCard payments. They're depleted. They work long hours to barely keep up, and when they get home at the end of the day, they're tired. And their kids are left with a Nintendo or a pair of Nikes...big deal.
>
> I don't mean to blame parents. They're faced with an economy that makes them work harder and harder just to keep up, and they don't have the time or energy or family structure that allows them to instill moral values. My fear is that we're raising a generation of children who are going to be self-centered,

FIGURE I-1

Criticisms That Parents and Teachers Think Are Valid for Many Parents



—From "The Metropolitan Life Survey of the American Teacher 1987: Links Between Home and School"

narcissistic and utterly self-preoccupied adults.

Coles is not alone in his concern for America's youth. Many observers have expressed worries that as parents spend less and less time with their children, they are less able to pass on a code of ethics or a hierarchy of values. Instead, their children are often left to drift. That has profound implications for students' behavior in school, of course. But it has even more serious consequences for our nation in the future.

Values and Academic Performance

Many Americans—including a significant number of educators—believe that students' academic performance is directly affected by out-of-school behavior. Peter R. Greer, dean, and Kevin Ryan, professor, at the Center for the Advancement of Ethics and Character at the Boston University School of Education, expressed this view in a 1989 article in *American School Board Journal*:

> We are living in a time of unparalleled levels of crime, suicide, and antisocial behavior on the part of our young people. The absence of values and self-control permeates the life of schools and is evidenced by poor discipline and unacceptably high levels of drug use and teenage pregnancy. Much of the energy of teachers and administrators—especially in junior and senior high schools—goes to coping with poor behavior that flows directly from a lack of values and weak character.

A U.S. Department of Education study attempted to determine the relationship between students'

traditional values and their performance in school. The study examined disadvantaged members of various ethnic groups (Hispanic, black, Asian, and white). In the study, high achievers were:

- 163 percent more likely to work hard in school
- 44 percent more likely to think that it pays to plan ahead
- 78 percent more likely to participate in religious activities
- 131 percent more likely to have a mother who thought they should attend college
- 96 percent more likely to have friends in school who think well of students with good grades.

Comments of School Leaders

The school leaders who responded to a survey conducted by the American Association of School Administrators (AASA) for this report shared an almost universal belief that there is a strong and growing need for teaching values and ethics. The survey asked the question, "How important is the need for students to develop a greater sense of values and a code of ethics consistent with maintaining a free and democratic society?"

An overwhelming 74 percent of respondents said they believed the need was "urgent." Virtually all others (25 percent) said there was "some" need. Less than one percent said there was "very little" or "no" need. (See Figure I-2.)

Some of those who felt the need for values education was urgent went on to explain why. Their comments included the following:

- "I believe that young people in general need a better sense of values and respect for other people. Perhaps we should begin with their parents!" (Lila Carter, county superintendent of schools, Albion, Nebraska)
- "The highest levels of our society and government have recently shown a dramatic need to strengthen these areas." (Vernon Pinson, principal, Bob Reeve High School, Adak Junior High, Alaska)
- "I believe this is still a way to fight drugs and to help students in becoming productive, respectful citizens." (William Steed, superintendent, Davie County Public Schools, Mocksville, North Carolina)
- "Students receive a very mixed message from the news media regarding the importance of a free and democratic society." (Harlon Else, superintendent, Fort Lupton, Colorado, Public Schools)
- "We are a very permissive society, where anything goes. The attitude of youth is, 'What do I get out of a given situation?'" (Clara Contreras, health education specialist, Region I Education Service Center, Edinburg, Texas)
- "Common values need to be identified and supported—church and home are becoming weaker in this area." (Joe Howard, superintendent, Cherow/Otero #3, Cherow, Colorado)
- "If education reflects the type of society that exists in a nation, we are obviously far off base. We must have had a hand in creating the mess that exists in America today. Without a move back toward the ethics and values this country once knew, we may be doomed as a nation. Education must take the lead!" (Robert W. Davis, superintendent, Humphrey, Arkansas, Public Schools)

How Children Determine Values

Despite all the concern about the moral development of America's youth, there were until recently relatively few studies that had directly examined the range of children's beliefs and moral values. Since 1988, however, two landmark studies have attempted to answer these critical questions: What are the values of American youth? What do they believe? Is there cause for concern? And can schools make a difference?

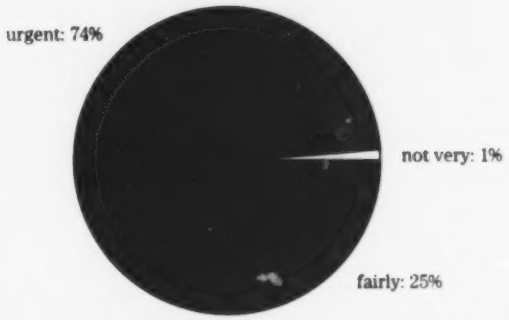
Robert Coles, Harvard University child psychiatrist and author of the *Children of Crisis* series, conducted a nationwide survey of children's beliefs and moral values in 1989. "The Girl Scouts Survey on the Beliefs and Moral Values of America's Children," which included interviews with 5,000 students in grades 4-12, was designed to discover the "beliefs, values, and commitments children express today."

Another major survey, "Democracy's Next Generation," conducted in 1989 by Peter Hart Research Associates for People for the American Way, examined American youths' understanding of and commitment to three important aspects of citizenship in a democracy: meeting personal responsibilities, serving the community, and participating in the nation's political life.

Although each survey had a different focus, the

FIGURE I-2

How Important Is It for Students To Develop a Stronger Sense of Values and Ethics?



—From AASA Survey responses of school leaders

results showed striking congruence in some specific areas. A brief review of the major findings in the two surveys provides valuable background for any discussion of teaching values and ethics in the public schools.

MORAL COMPASSES: A FOUNDATION FOR VALUES

America is an increasingly diverse society. Robert Coles' 1989 study found that moral opinion and commitment in America is "increasingly diverse and pluralistic," as well. Interviews revealed that there is no single system of values for American students. Instead, Coles found that individuals are guided by what he called a "moral compass"—a set of principles, maxims, and habits that provide the bearings by which they navigate their lives.

In general, Coles' data reveal that American youth fall into one of five categories:

1. **Civic Humanist** (25 percent). Children in this group make moral judgments according to what they believe will serve the common good of their neighborhood, town, or nation. They want to "do what's best for everyone involved."
2. **Conventionalist** (20 percent). Those in this group make moral judgments in accordance with what is generally accepted in a community. They would "follow the advice of an authority such as a parent, teacher, or youth leader."
3. **Expressivist** (18 percent). Kids in this group base their moral judgments on what satisfies certain emotional feelings or psychological needs. They "do what makes them happy."
4. **Theistic** (16 percent). These children base moral judgments on religious authority, such as scripture or the advice of a member of the clergy. They would "do what God or scripture tells them is right."
5. **Utilitarian** (10 percent). These children make moral judgments in accord with the practical advantages they afford. They "do what would improve their situation or get them ahead."

Coles noted that there were children of every social, economic, and religious circumstance to be found within each of the groups he identified. Some students, of course, do not fit neatly into any one category. Instead, they seem to use different moral compasses depending on the nature of the decisions they face. Other students seem to change moral compasses as they grow older. For example, only about 15 percent of elementary school students could be classified as a civic humanist, while 30 percent of senior high school students fall into that category.

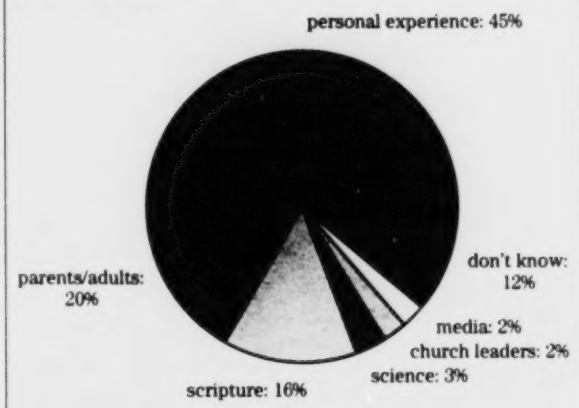
The survey noted that for both children and adults, the traditions of moral reasoning they hold are typically not grasped as full-blown ethical systems. Rather, they usually exist as crudely formed assumptions about what is true and false; what is right and wrong; what is honest and corrupt and so on.

In answering specific questions, responses sometimes indicated a greater reliance on some of these moral compasses. For example, junior and senior high students were asked the question, "What, in your opinion, is the most believable authority in matters of truth?"

Their responses indicated an overwhelming reliance on their "own personal experience," with 45 percent giving this answer. One-fifth (20 percent) said it was what their parents or other adults teach. (See Figure I-3.) Another 16 percent said that the most believable authority on matters of truth is in the teaching of scripture, while 2 percent said it is what church leaders say it is. Just 3 percent said that the most plausible basis of truth is what science teaches.

FIGURE I-3

How Youth Decide What Is True



—From Robert Coles, "The Girl Scouts Survey on The Beliefs and Moral Values of America's Children," 1989. Respondents included students in elementary schools, junior high, and high school.

DEALING WITH MORAL DILEMMAS

Understanding the "moral compasses" used by American children and youth gives only a partial picture of their beliefs, however. The Coles survey also moved out of the abstract into some concrete moral dilemmas that students might face. Respondents were presented with a variety of hypothetical situations and asked to make moral decisions. Results included the following:

- When given the opportunity to cheat, 65 percent of high school students would cheat on an important exam, either by copying answers directly (17 percent) or glancing for ideas (48 percent). Older students were consistently more likely to say they would cheat than younger students.
- When given the opportunity to steal from parents—only 5 percent would take money without asking. When given the opportunity to lie to protect a friend who had vandalized school property—36 percent would lie, compared with 24 percent who would tell the truth. Girls were consistently less likely to lie than boys.
- When given the opportunity to have sex with someone they love—54 percent of high school males and 22 percent of high school females would do so. Those with higher religious involvement were less likely to have sex outside of marriage.

ADULTS' INFLUENCE ON YOUNG PEOPLE

Adults can still act as significant moral influences in the lives of children, the Coles study found. Virtually all children surveyed said there are adults who care for them. Only one percent of the total number of students surveyed said there was no adult who really cared for them. Significantly, however, seven percent of the poorest children gave this response.

Yet although children may feel some emotional support from the adults in their lives, Coles' data show that they are less likely to turn to adults for moral advice. Here are some surprising responses:

- Although 99 percent of children said their parents care what happens to them, only 64 percent would turn to a parent for advice.
- Children also believe that grandparents or other close relatives really care for them (62 percent), although only 16 percent would turn to a relative for advice.
- Only one-third of American youth say that teachers and coaches really care for them. And just 7 percent would turn to a teacher or coach for advice.

OLDER CHILDREN

As children grow older, they are less and less likely to turn to any adult for counsel. For example, 82 percent of elementary school students said they would ask a parent for moral advice; just 53 percent of high school students gave that response. In elementary school, 12 percent of students would turn to a teacher; by high school, only 5 percent would do so.

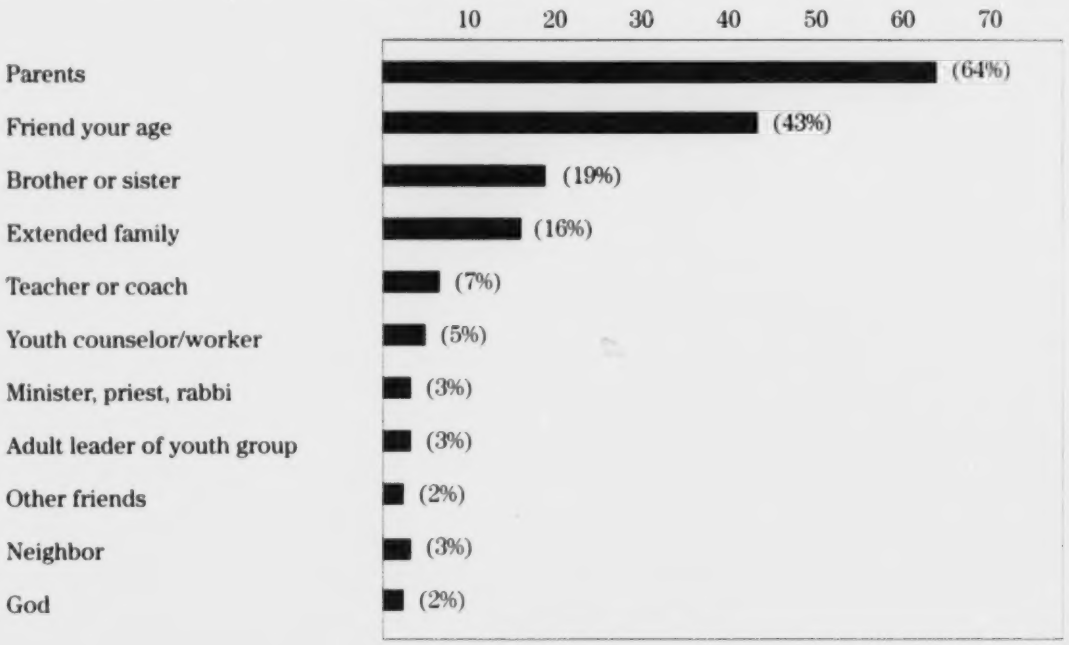
Instead, as students grow older, they are increasingly likely to turn to each other for support and advice. In elementary school, 23 percent of children said they would first turn to a friend their age for advice. By high school, that percentage had risen to 58 percent.

The influence of adults on young people's lives is shown in Figure I-4.

FIGURE I-4

Where Do Young People Get Advice?

"When you don't know what the right thing to do is, to whom are you most likely to turn for advice?"



—From Robert Coles, "The Girl Scouts Survey on The Beliefs and Moral Values of America's Children," 1989. Respondents included students in elementary schools, junior high, and high school.

Today's Students— Tomorrow's Citizens

Today's students are tomorrow's citizens. How do these students see themselves as citizens? How does that identity affect their lives and their perspective on democratic government? Those questions formed the basis of a second landmark study of the values of America's youth.

The key finding of "Democracy's Next Generation," say its authors, is that "young people have learned only half of America's story." In other words, they have clearly received the message that citizenship implies certain freedoms. But they have not understood that those freedoms must be accompanied by certain responsibilities.

For example, respondents were asked, "If someone from another country asked you to explain what makes America special, what would you tell them?"

An overwhelming majority—63 percent—mentioned rights and freedoms. Freedom of speech or the press (23 percent) and freedom of choice (21 percent) were mentioned most frequently. In contrast, only 7 percent of the students mentioned the fact that the United States is a democracy.

The survey also found that American youth have an incomplete sense of what it means to be a good citizen. Most agree either strongly (49 percent) or slightly (33 percent) that Americans owe something to their country. Only 12 percent of students for example, mentioned voting as a component of citizenship. Responses to the question, by both stu-

dents and their teachers, are shown in Figure I-5.

Given their interpretation of good citizenship, it is not surprising to find that many young Americans are not active participants in the democratic process. Polling data show consistently that the youngest voters have historically had the worst voting records. This is particularly surprising given the respondents' belief in the impact of political participation. A 57 percent majority said that an individual could make a great deal (25 percent) or quite a bit (32 percent) of difference in helping to reduce the problems facing the country today.

It is surprising, however, to discover that young Americans are not acting on even their limited definition of what it means to be a good citizen. Although they seemed to equate good citizenship with helping others, fewer than two in five (38 percent) reported participating in any kind of community service activity during the past year.

Public Support for Teaching Values and Ethics

There is strong public support for incorporating teaching values and ethics in the schools. In 1975 and again in 1980, the Gallup Poll on Public Attitudes Toward Public Education asked, "Are you in favor of the public schools teaching morals and moral behavior?" In both years, 79 percent of respondents said yes. When the survey limited responses only to those of parents with children in public schools, the answer climbed to 84 percent. William Streshly, former superintendent of the San Ramon Valley Unified Schools and now a professor at San Diego State University, points out that there seems to be a consensus for teaching values in the public schools. "Everyone wants their child to grow up to be helpful and responsible, to be good citizens," he says. "No one wants to see his child become an immoral, scheming, rich drug dealer. Even gangsters want their children to be moral."

Some educators believe that helping develop students' character is as important as developing their minds. As Anthony Napoli, assistant superintendent in the Manhasset, New York, Public Schools, notes, "It is a mistake if we see education as involved only with the cognitive development of children, as important as that is. Part of what we do goes beyond filling a child with knowledge. Another part of what we do involves helping children discover a values system that helps them understand why they believe what they believe."

FIGURE I-5

What Makes a "Good Citizen"?

	Teachers	Students
Votes	47%	12%
Law abiding	27%	33%
Cares about community	25%	33%
Knowledgeable	26%	33%
Caring	24%	43%
Patriotic	14%	14%
Good morals, honest	10%	2%

—From Democracy's Next Generation, *Peter Hart Research Associates, for People for the American Way, 1989*

AN UNSPOKEN COMMITMENT

Furthermore, there is a recognition that much of what schools do is infused with values. As participants in a U.S. Department of Education conference on teaching values pointed out, there is a moral dimension in "such things as the silent promise made by teachers and students to meet together in class each day in order to learn together." Just as scientific researchers must depend on the honesty of others in the profession to report their research findings accurately, educational activities cannot take place without a commitment by all participants to such values as fairness, honesty, and responsibility.

And, as Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching, notes:

> To have people who are well informed but not constrained by conscience is, conceivably, the most dangerous outcome of education possible. Indeed, it could be argued that ignorance is better than unguided intelligence, for the most dangerous people are those who have knowledge without a moral framework. It is not the lack of technological information that threatens our society; it is the lack of

wisdom, and we run the risk today of having our discoveries outdistance our moral compass.

A GROWING CONSENSUS

Today, the recognition that teaching values is an important responsibility of the public schools comes from people on all ends of the political spectrum. Gerald Grant, author of *The World We Created at Hamilton High*, writes:

> A consensus is developing from both the right and the left that the topic of moral education needs to be brought back into the dialog. The difficult questions involve defining what we mean by moral education and defining how it should be brought back in: In what manner, at what level, and by whom?

His comments are born out in recent statements by political leaders with widely divergent views on almost any other issue. The Reverend Jesse Jackson observed:

> We agree that ethnic pride is a good thing, that it addresses a need. We want to teach it in school because we assume the children have not learned it elsewhere. Isn't it interesting that we can see the necessity of teaching ethnic pride and not see the greater necessity of *ethical* pride?

Even those who do not believe that schools should inculcate a specific set of values are coming to the belief that schools have a responsibility to make students aware of the importance of developing their own set of values. William Bennett, who emphasized what he called "character education" during his tenure as U.S. Secretary of Education, reflected on that emphasis:

> I've said that schools, teachers, and principals must help develop good character. I've said that they don't have to reinvent the wheel—we don't have to add special courses or devise new materials for the purpose of instilling character in the young. There is no great mystery or trick to this—parents and teachers have been doing it for centuries. We simply need to put students in the presence of adults of sound character, adults who know the difference between right and wrong, who will articulate it to children, who will remind them of the human experience with that difference, and who will live that difference in front of them.

As a result, schools that in the past may have avoided teaching about values because of their fears that such a program might not be acceptable in a diverse community, are now reaching a new definition of pluralism, perhaps best defined by the late A. Bartlett Giamatti, former president of Yale and commissioner of baseball:

> Pluralism does not mean...the absence of standards....It signals the recognition that people of different ethnic groups and races...and personal beliefs have the right to coexist as equals under the law and have an obligation to forge the freedoms they enjoy into a coherent, civilized, and vigilant whole.

A 1988 report by the Association of Supervision and Curriculum Development (ASCD), *Moral Education in the Life of the School*, recommends that schools promote the teaching of values and ethics as a "powerful unifying and energizing force in the curriculum." The report calls for schools to incorporate the teaching of values and ethics into all areas of the curriculum, giving students a chance to develop a values system that will last throughout their lives. "Moral education must go beyond simply knowing what is good; it must also involve prizing what is good and doing what is good," the ASCD report concludes.

The National School Boards Association also issued a report dealing with this subject. "Building Character in the Public Schools" notes that "values cannot be imparted nationally from Washington, D.C. They must be developed and strengthened at the local level, in every school district, in every family, and in every community institution that deals with children."

EVERY CHILD CAN LEARN VALUES

The growing consensus on teaching values is matched by a belief that all children can be taught values and ethics. "Not every child has the inherent ability to be a top student, gifted musician, or fine athlete. But every young person can reach out to another human being and help the community," says John A. Calhoun, former commissioner of the U.S. Administration for Children, Youth and Families and current executive director for the National Crime Prevention Council.

Many educators believe that teaching values and ethics in school is important *whatever* happens in the rest of society. Sylvia Kendzior of the Child Development Project in San Ramon, California (described in detail in Chapter III), observes, "Children spend most of their waking hours at school. We are teaching the children the things necessary to make democracy work, such as empathy, understanding diversity, appreciation and respect, and a sense of 'we.'" She adds, "These things need to be happening at school, regardless of what is happening in the rest of society."

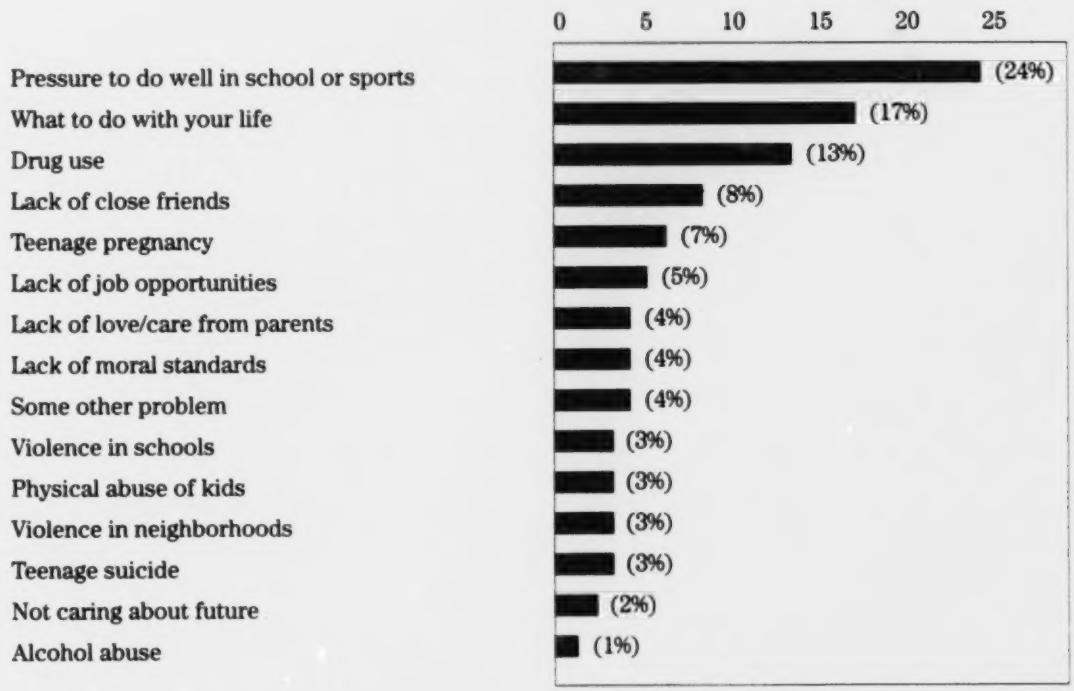
Chapter II examines the history of ethics and values instruction in our schools, and attempts to define what it means today. Chapter III explores what school districts are doing, and examines state initiatives in this area. And Chapter IV helps districts determine what they can do to teach values and ethics in the schools.

To keep all of this in perspective, it is important to note that a concern over youthful values did not begin with this generation. In the fifth century B.C., Socrates wrote:

> Our youth now love luxury, they have bad manners, contempt for authority, show disrespect for their elders, and love to chatter in place of exercise. They no longer rise when others enter the room. They contradict their parents, they chatter before company, they gobble their food, and terrorize their teachers.

FIGURE I-6

Problems Children Worry About Most



From Robert Coles, "The Girl Scouts Survey on The Beliefs and Moral Values of America's Children, 1989." The survey included students from elementary school through senior high.

"You either teach (values) or you don't. If you don't teach the positives, the negatives will show up."

—Larry Peppers, principal,
Kanawha Community School, Kanawha, Iowa

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Toward a Definition of Values Education

In other countries when there is a profound social problem, there is an uprising. In the United States, we organize a course.—*Lawrence Cremin, educational historian*

Throughout our nation's history, education policy has seen a series of small changes sometimes known as "disjointed incrementalism." The teaching of values and ethics in the public schools is no exception. There is a long history of how U.S. schools teach values and ethics to students, and many of the discussions and controversies in our time echo similar discussions in the past.

The History of Values Education

In the earliest years of our nation, there was no question about whether schools should teach values. The first law mandating public schools in the U.S. was, after all, named the "Ye Old Deluder Satan" act. Students were taught the alphabet from *The New England Primer* that began "In Adam's fall, we sinned all." In puritan America, the purpose of schooling was to enable students to learn to read the Bible. In fact, the first education laws were passed to enable the state to act as the agent of the church in requiring compulsory schooling for the young. At that time, says Patrick McCarthy, executive vice president of the Thomas Jefferson Research Center, "Schooling was almost all values instruction, with a little reading and simple arithmetic thrown in."

Many of the leaders in the American Revolution believed that schools had a responsibility to develop students' values. Thomas Jefferson's *Bill for the More General Diffusion of Knowledge* supported the idea that public edu-

cation should instill moral principles in students. Benjamin Franklin's *Proposals Relating to the Education of Youth in Pennsylvania* outlined a curriculum that included the study of ethics.

The primary reason that these early leaders argued for the establishment of public schools was their belief that public education could create the kind of citizens required in a democracy. As Jefferson wrote:

> I know of no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion on, the remedy is not to take it from them, but to inform their discretion.

The first lawmakers took a number of steps to demonstrate the value they placed on education. In 1787, the Northwest Ordinance provided the mechanism for financing public education. The language of the law illustrated the predominant view about whether or not schools should teach values and ethics in these words: "...religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

It is worth remembering that, as Supreme Court Justice Sandra Day O'Connor once observed, "free public education was virtually nonexistent in the late eighteenth century." After the first few years of "common school," Americans were educated either in academies, which were private secondary schools, in English-style colleges, or in apprenticeships and other professional training. Since there existed few government-run schools, there were few, if any, conflicts about whether those schools could appropriately instill moral values.

Over the years, public education grew more prevalent. Of necessity, the public schools adopted a variety of methods for teaching values and ethics. In part, these changing techniques reflect new attitudes about the role of the public schools. But they also reflect the schools' efforts to deal with a student population that grew increasingly diverse.

... the fundamental purpose of our educational system is to instill a moral code in the rising generation and create a citizenship which will be responsible for the welfare of the Nation.

—President Harry S. Truman

TEACHING VALUES IN THE NINETEENTH CENTURY

In the nineteenth century, values and ethics were still very much a part of the school curriculum, and they were taught in an open and straightforward way. The *McGuffey's Readers*, perhaps the most popular reading text, extolled such values as honesty, hard work, and thrift. A typical poem:

> Beautiful faces are they that wear
> The light of pleasant spirit there;
> Beautiful hands are they that do
> Deeds that are noble, good, and true;
> Beautiful feet are they that go
> Swiftly to light another's woe.

The religious influence. In an 1802 letter to the Danbury Baptist Association, Thomas Jefferson described a "wall of separation between church and state." His statement, cited in a number of U.S. Supreme Court cases on religion and the public schools, reflects the constitutional belief that one can teach morals without advancing religion. During the nineteenth century, however, Jefferson's "wall" was sometimes breached by those who wanted to teach morals and values to students.

For example, Horace Mann, secretary of the Massachusetts board of education, required public school teachers in that state to begin each school day by reading ten verses from the King James Version of the Bible "without comment." Mann believed the practice, widely followed throughout the United States, was a way to help students develop "reason and conscience."

Those like Mann who supported Bible reading did so in the belief that the moral values taught in this way were both universal and nonsectarian. "There is a secular morality which is not opposed to religious morality...but is the result of human experiences, is recognized by all civilized people, is taught by the philosophers of all nations, and is sanctioned by all enlightened creeds," held the author of an article written in the *Wisconsin Journal of Education* during the 1880s.

In fact, however, the public schools' moral instruction was strongly based on a particular type of Protestant Christianity. Many parents, including significant numbers of Roman Catholics, opposed this type of direct moral instruction. Some felt so strongly that they founded their own religious schools. In Cincinnati, the conflict over which version of the Bible would be read in the public schools erupted into a violent conflict known as the Rifle War.

THE TWENTIETH CENTURY: DEALING WITH DIVERSITY

During the eighteenth and nineteenth centuries, America's schools helped develop the kind of educated citizenry that made a republic possible. As the schools enrolled larger and larger numbers of students, they also were instrumental in providing a common heritage that made it possible for the American Dream to become a reality.

By the early twentieth century, schools enrolled significantly larger percentages of all children between the ages of 5 and 18. Many of those students were first-generation sons and daughters of immigrants. To help inculcate democratic values into these students, the schools adopted an approach that was organized around teaching certain moral virtues, but without explicit reference to the religious or philosophical world view in which those virtues were embedded. In this way, education seemed to avoid the conflicts resulting from the implementation of the religious approach.

Morality codes. One of the techniques schools used in teaching values during this period was to organize instruction around morality codes. These codes stressed virtues that few parents would find objectionable, because they did not refer to the specific beliefs of any particular religion. (See sidebar, page 26.)

John Dewey's approach to teaching values was derived from his progressive philosophy of education. In particular, he emphasized the need to teach students how to develop moral character and ensure the continued existence in a democracy comprised of a diverse population.

Character inquiry. In the 1920s, the Institute of Social and Religious Research launched a comprehensive effort to evaluate the impact of schools on character. The three-volume, 1700-page report, "The Character Education Inquiry," concluded that "the prevailing ways of inculcating ideals probably do little good and may do some harm."

The report continued, "The mere urging of honest behavior by teachers or the discussion of standards and ideals of honesty, no matter how much such general ideals may be 'emotionalized,' has no necessary relation to conduct."

THE 1960S—VALUES EDUCATION IN RETREAT

During the 1960s, the entire society was confronted with a series of wrenching changes: the struggle for racial equality, concerns about equal opportunity for women, efforts to mainstream students with disabilities. Gerald Grant, author of *The World We Created at Hamilton High*, was a high school teacher during this period. He describes the way schools were viewed as a place that did not so much teach values as embody them:

> The society turned most powerfully to the schools as a means of writing a new social compact. The schools were seen as the primary means to remedy unacceptable inequalities of status, income, access, treatment, or participation, whether owed to race, ethnicity, sex, emotional or physical disability, or (to some extent) age. Precisely how much inequality was acceptable and exactly what constituted the remedy were never settled (and probably never will be). But the balance usually lay on the side of equality of opportunity rather than of result, and the society looked to the school as the principal engine of opportunity.

What happened as a result of the turmoil that educators not only saw in the society at large, but also confronted every day in their schools, was, as Grant describes it, that "they no longer trusted their own moral compasses." The consensus that had provided a foundation for the schools' work in teaching values and ethics for nearly two centuries was shattered. As a result, educators largely ignored the teaching of values altogether.

VALUES CLARIFICATION AND THE MORAL DILEMMA APPROACH

In the 1960s and beyond, two other methods of teaching values became increasingly popular—values clarification and the moral dilemma method. Although there were important differences in these two methods, they shared some common characteristics.

Values clarification. The values clarification approach, popularized by Sidney Simon among others, helped students identify and recognize their

own beliefs about moral values. A central tenet of this type of teaching was that teachers were never to evaluate or judge whether students' values were right or wrong.

Proponents of values clarification noted that the process involved:

1. Helping students recognize what they value.
2. Choosing what they value most.
3. Weaving these values into their daily lives.

One popular values clarification exercise involved developing a "coat of arms": Students filled in a large chart, divided into such areas as "What I am good at," "My most valued possession," and "My greatest achievement." The goal of this and other activities was to help students determine what they valued most.

Kohlberg's moral dilemmas. Lawrence Kohlberg developed a method of teaching values that uses discussions of moral dilemmas to develop students' moral judgment. Students were asked to provide an explanation of why they considered their particular solution to the dilemma to be the correct one. His theory, based heavily on the work of psychologist Jean Piaget, holds that at each stage of their development, individual's will use the same reasoning to analyze different moral situations. Kohlberg's work suggested three basic stages of moral development:

- The preconventional stage, in which moral decisions are justified in terms of personal consequences.
- The conventional stage, at which moral decisions are justified in terms of interpersonal or societal relationships.
- The postconventional and principled level at which moral decisions are generated from rights, values, or principles that are—or could be—acceptable to all members of a society.

What the Dewey and Kohlberg methods of teaching values held in common was that neither one assumed that schools should be responsible for inculcating any values directly. Both approaches relied on the immediate experiences of students to cultivate their skills of moral reasoning and decision making. Both assumed that religion was a private matter, not appropriate for discussion in schools. Many parents and educators believed that values clarification, in particular, supported the development of moral relativism in students. In fact, many school leaders note, one of the biggest obstacles to introducing a values education program in their schools today is overcoming parents' fear that the new program will be based on the values clarification model.

Until the 1980s, few schools placed much emphasis on teaching values. Some school boards, in fact, adopted policies forbidding their teachers to "impose their values" on students. Today, however, as the previous chapter pointed out, there is a growing consensus that schools must again emphasize their role in transmitting certain values.

Is Teaching Values Constitutional?

One of the most significant objections to teaching values and ethics in the public schools comes from those who are concerned that such a program may violate the First Amendment. Schools or districts contemplating a values instruction program need to make it clear that they are teaching values (which is constitutional), not promoting religion (which is not). Schools have a particularly significant responsibility to institute programs that meet constitutional requirements since, as the Supreme Court noted in *Shelton vs. Tucker* (1960): "The vigilant protection of constitutional freedoms is nowhere more vital than in the community of American schools."

The first step is to be clear about what the Constitution does—and does not—allow. The First Amendment includes language that guarantees all citizens the right to free exercise of their religion, and at the same time prohibits any governmental action that would lead to the establishment of any state religion: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." That language has led to a number of significant Supreme Court cases that have helped to define what schools can do in this area.

VALUES MUST BE SECULAR

The first requirement is that the values promoted must clearly be secular and not religious in nature. "If there is any fixed star in our constellation," Justice Robert H. Jackson wrote in *West Virginia Board of Education vs. Barnette*, a 1943 case involving whether or not public schools could require Jehovah's Witnesses to recite the Pledge of Allegiance, "it is that no official, high or petty, can prescribe what shall be orthodox in politics, na-

tionalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein." The Court continued:

> That schools are educating the young for citizenship is reason for scrupulous protection of constitutional freedoms of the individual, if we are not to strangle the free mind at its source and teach youth to discount important principles of our government as mere platitudes.

This does not mean, however, that schools must banish any discussion of religion, even using a discussion of religious beliefs to explain some of the foundations of certain values. The study of religions has been specifically authorized by the Court. In *Abington School District vs. Schempp*, a 1963 case that struck down school-sponsored Bible reading, the Court added, "Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment."

In a 1976 case, *Kevishian vs. Board of Regents*, the Supreme Court went even further, stating that "the First Amendment...does not tolerate laws which cast a pall of orthodoxy over the classroom." Thus there is strong constitutional support for any program that includes the teaching of values in the curriculum. In *Lemon vs. Kurtzman*, a 1971 case that ruled on the constitutionality of aid to religious schools, the Supreme Court outlined a three-part test that it has generally followed in determining whether or not a program is entitled to First Amendment protection. This three-part "Lemon test" would be an appropriate way for schools or districts to evaluate the constitutionality of their own values program:

The Lemon Test

- **It must have a secular purpose.**
- **It must have a principal or primary effect of neither advancing nor inhibiting religion.**
- **It must not foster "excessive government entanglement with religion."**

The courts have also upheld the right of students to meet on school property for extracurricular clubs involving religion. In 1990, the *Westside Community Schools vs. Mergens* Supreme Court case ruled that students had the right to host a bible club under the Equal Access Act of 1984. This act says that if a school allows a non-curriculum related, student-initiated group to meet, it must allow other such groups to meet regardless of its political, philosophical, or religious bent.

Can—or Should—Schools Be 'Values-Neutral'?

One way that school districts have attempted to deal with the diversity of values in their community is by remaining "values-neutral." Many districts, in fact, adopted policies that prohibit teachers from promoting their values to their students. This practice is usually a result of perceived pressure from communities to keep the teaching of values in the home. Others feel that the diversity of student populations make it almost impossible to teach one set of values over another. Rod Farmer, professor of education and history at the University of Maine, summed these arguments in a 1987 article in *The Educational Forum*, "Because of its nature and subject matter, values education appears particularly vulnerable to censorship. Right-wing pressure groups have repeatedly condemned values education for being amoral and for being part of an alleged plot by secular humanists to erode Christian values."

Today, however, opinion on this subject seems to be changing. In part, it grows out of a recognition that education is never a values-neutral enterprise.

Many educators understand that they are constantly teaching values and ethics through precept and example. "Teachers cannot help but have an impact on the values and character of students," wrote Peter Greer and Kevin Ryan, of Boston University's Center for the Advancement of Ethics and Character, in the *American School Board Journal*.

National Education Association (NEA) President Keith Geiger agrees. "Every classroom is a miniature community—a community that establishes and lives by rules, a community that is respectful of individual differences and individual rights," he observes.

Rushworth M. Kidder, a senior columnist for the *Christian Science Monitor* who is launching The Institute for Global Ethics, takes this argument a step further. In a commentary in the April 3, 1991, issue of *Education Week*, Kidder argues that "values-neutral curriculum fails to bridge the gap between talking about ethics and living ethically."

He questions whether there aren't, possibly, constant and universal moral precepts, like scientific principles, that operate across geographical and historical boundaries.

WHAT SCHOOL LEADERS SAY

The AASA survey conducted for this book asked school leaders whether they believed education could be values-neutral. Although the survey was not a scientific sample, it does provide an excellent indication of how a number of thoughtful school leaders have dealt with this subject in their schools and school districts. Virtually all (91 percent) said that schools could not be values-neutral. Comments included:

- "You either teach (values) or you don't. If you don't teach positives, the negatives will show up." (Larry Peppers, principal, Kanawha Community School, Kanawha, Iowa)
- "As teachers or parents, we serve as role models. Our behavior speaks louder than what we say. Our students/children are constantly watching our actions and evaluating our values and ethics. Even though parents do not want teachers to teach values and ethics, they are being taught by our own actions. Example: If teachers smoke and are overweight, they obviously do not value wellness. We are moral leaders." (Clara Contreras, health education specialist, Region I Education Service Center, Edinburg, Texas)
- "Education is a part of a value-ridden society and therefore must reflect and respond to the society in which it exists and for which it is educating future citizens." (Wiley Kerlin, director of secondary education, Marion, Florida)
- "Implicitly, if not explicitly, all education is values-positive. No matter what we do in the classroom, values are always taught all the time. We simply need to be honest and straightforward about it." (Donald E. Harkness, superintendent, Manhasset UFSD, Manhasset, New York)

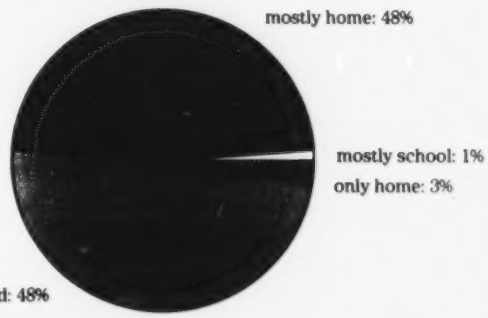
"Many U.S. citizens today appear to believe that the public schools neither reflect nor support the values held by their clients. Nor do they see public schools exerting a sufficiently positive moral influence on young people."

—From "Values, the Key to a Community," Phi Delta Kappan, March 1981

- "Teachers always color everything they do with their own values. That is why we must hire staff with good values."(Keith McMann, superintendent, Cedar Bluffs Schools, Nebraska)
- "Teaching is modeling, and school people continually model values." (James C. Bowman, assistant superintendent, Manheim Township School District, Lancaster, Pennsylvania)
- "I teach because I believe strongly that I can and do make a difference. This difference is in character development as well as academic development. Values-neutral education is artificial and not of the real world." (Barbara Shea, assistant principal, Blanchard School, Boxborough, Massachusetts)

FIGURE II-1

Who Should Teach Values? Responses to the AASA Survey



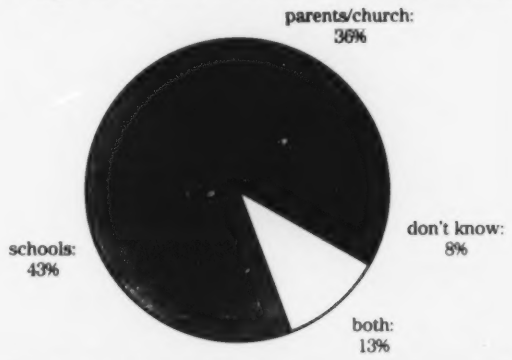
- "No matter what educators do in class or school, we are teaching values and ethics by word or example. The problem is the poor examples!" (Jerry D. Will, superintendent and elementary principal, Lost Springs, Kansas)
- "Human beings are not values-neutral. Teachers impose values on students by being with them, by living and working with them." (D.L. Griffith, superintendent, City Schools of Decatur, Georgia)

Who Should Teach Values?

Respondents to the AASA survey were asked, "In your opinion, who should teach values to America's

FIGURE II-2

Who Should Teach Values? Responses to the Gallup Poll



young citizens?" Nearly half—48 percent—said the job should be done mostly at home, with some help from schools. The same percentage thought that home and school should share the responsibility. Three percent said values should be taught only at home, and one percent said the job should be done mostly at school, with some help from the home. (Responses are shown in Figure II-1.)

These responses are strikingly different from a 1987 Gallup poll, which asked adults from the general population whether courses on values and ethical behavior should be taught in public schools, or be left to parents and churches. In that poll, 36 percent said the job belonged to parents and churches, with 13 percent responding that both played a role. But 43 percent of the respondents to the Gallup poll said that schools should teach values. (Responses are shown in Figure II-2.)

It is interesting that the general public seems more willing to assign the responsibility of teaching values to the schools than schools are to accept the responsibility. There was a strong feeling among the school leaders who responded to the AASA survey that teaching values is the responsibility of parents, despite the fact that many say schools teach values unintentionally. As one Alaska superintendent wrote, "The role of the school should be to support, not supplant, what transpires at home and in the community."

And as Barbara Shea, a Massachusetts assistant principal, noted, teaching values "should be done at home, but often is not."

School leaders themselves may have explained some of the reason for the discrepancy. As William Chamberlain, superintendent of the Monroe Public Schools in Michigan, observes, "It's not a matter of 'should,' but of who really will."

Whose Values?

The key question that must be faced before beginning any program to teach values and ethics, however, is this: whose values? In a pluralistic society, a school's moral education program is generally expected to reflect the values of the community it serves.

One of the most successful approaches to answering this question came from a process used by the Baltimore County, Maryland, Public Schools. The school district linked parents, schools, and the community to define and then reinforce values that are acceptable to a broad spectrum of the community.

INVOLVING THE COMMUNITY: BALTIMORE COUNTY, MARYLAND

In 1982, Baltimore County Superintendent Robert Y. Dubel launched a project to initiate the teaching of values. The school district decided to respond to the question, "Whose values should be taught?" by involving the community in determining key values.

The superintendent appointed a Task Force on Values Education and Ethical Behavior to study the issue. Committee members, who ranged from a fundamentalist minister to a representative of the American Civil Liberties Union, represented all geographic sections of the community, as well as the racial, ethnic, age, income, educational, and philosophical differences in the community at large. "The makeup of the task force," wrote Mary Ellen Saterlie, the assistant superintendent who initially headed the district's values education effort, "was a critical factor in developing the community consensus that later led to the success of our values education program."

The task force was given a broad mandate—review the school system's program in the vital area of values education. This allowed the committee to determine the scope and direction of its study.

The group talked with people representing a wide range of viewpoints. Headmasters of private schools addressed the committee, speaking particularly about building a school climate that exemplifies the values schools want to transmit. Representatives of both liberal and conservative viewpoints also addressed the committee.

The group eventually decided that the Constitution and the Bill of Rights reflected the most appropriate models for the values the schools would transmit.

With that decision made, the committee next began to review school policy and practice. They studied the curriculum, examined student handbooks, and even considered the impact of school board policies. They also surveyed teachers and parents, particularly on the subject of teachers' responsibility as role models.

The task force concluded that "all education is infused with values." (See page 29.) They also identified a set of "common core" values that were essential to a democratic and pluralistic society. (See "Common Core of Values," page 27.) The values were drawn from the Constitution and the Bill of Rights. "Because this approach draws on our broad base of civic and human values without infringing upon or promoting religious teachings," Saterlie observed, "this decision contributed decisively to the success of the program."

After the study was completed, local schools were encouraged to go through a similar process in defining their own core values. "One of the tenets of the district's study was to have local schools replicate the process," says Phyllis Bailey, current chairman of the task force.

Today, teaching values remains one of the district's three major goals. Each of the district's 147 schools has its own values program. The results of their work are shared with the community at spring values fairs. (See Chapter III.) The district is also developing a handbook for principals outlining how to set up a school-based values program.

Three Different Interpretations of 'Values Education'

There is no consensus about the meaning of "values education." Those who use the word may be referring to any one of three different approaches:

- Citizenship education
- Character or moral education
- Teaching about social issues with no moral consensus.

Schools have different roles to play in each of these types of values education.

CITIZENSHIP EDUCATION

"At the heart of the public school mission," notes Charles Haynes, executive director of the First Liberty Institute at George Mason University, "is citizenship education." From the earliest days of our nation, he notes, schools have been the primary institution for teaching about what it means to be an American and about the rights and responsibilities of citizenship. "There are some core civic values that must be a part of every public school classroom, whatever the subject," he suggests.

Many school districts have found that the values embodied in the Constitution provide a beginning for seeking a common core of values. One interesting approach, which connects directly to schools' responsibility to educate future generations of citizens, has been developed by noted scholar R. Freeman Butts.

The "e pluribus unum" approach. To help students organize their thinking about moral values, Butts classifies principles into two categories, using the motto *e pluribus unum*. Using this model, schools could help students recognize that the American experience is based on two very different views.

Some values seem primarily to promote desirable cohesive and unifying elements in a democratic political community. The "unum" values, which Butts describes as "the obligations of citizenship," include:

- Justice
- Equality
- Truth
- Authority
- Participation
- Patriotism.

A second group of values seem primarily to promote desirable pluralistic and individualistic elements. These "pluribus" values, which Butts calls the "rights of citizenship," include:

- Diversity
- Privacy

- Freedom
- Due process
- Human rights
- Property.

Conflicts over these values (Does an individual's right to religious freedom outweigh his patriotic responsibility to serve in the armed forces? Should an individual's right to due process outweigh the community's need to punish a wrongdoer?) can often lead to conflicts. Butts' approach offers future citizens a framework to begin their own thinking about these moral and ethical dilemmas. As he notes in his book, *The Morality of Democratic Citizenship*:

> There is tension, sometimes conflict, between these sets of ideas. But I believe that schools should try to promote a realistic understanding of their meaning in the past and in the present, in theory and in practice.

CHARACTER AND MORAL EDUCATION

There are many values—including compassion, integrity, and hard work—that are not included in the Constitution, but that nonetheless are shared by virtually all citizens. Some emphasize character education for philosophical reasons—many Americans think that a declining belief in the value of work is a part of the productivity crisis we face in the nation today. Others promote character education for more philosophical reasons. Aristotle, for example, defined personality as a combination of competence, good character, and good will.

Haynes suggests, "The family is the most important place for character and moral education, but the public schools are partners with the family. We share as public school educators the responsibility to reinforce the shaping of moral behavior that families are trying to encourage."

Many school leaders who have instituted a values education program in their district have found that there is broad agreement on these character values. Jerry Terrill, executive director of student services for the Jefferson County, Colorado, Public Schools, says, "There is a broad base of values that are accepted by 95 percent of the constituency—things like honesty and fairness and equity and treating people with kindness." Basing a program on those values can provide a helpful foundation to any moral education program.

Haynes notes that schools can teach character education without either promoting or abridging any student's religious freedom:

> One can teach in the area of character and moral education without teaching religion, and also without undermining any individual student's religious beliefs. That can be done if the schools identify, with the help of the community, those character traits that they most would like to see talked about and encouraged. What undermines religious traditions is an approach that denies the importance of absolute truths, that is counter to the religious teachings that the student is receiving in the church, synagogue, or mosque.

Great moral decisions. The focus of many moral education programs has been on the great moral decisions that may be faced once or twice in a lifetime—would you have hidden Jews from the Nazis? Would you give your kidney to save the life of another person? Yet, as participants at the 1987 U.S. Department of Education conference on teaching moral values noted, such decisions may make students view the subject of teaching morals and values as something esoteric and not relevant to their daily lives. Instead, conference participants noted, effective school programs might bear in mind the common, everyday decisions that are also infused with values:

> Mowing the lawn or writing a good sentence are ordinary activities involving standards of right and wrong, doing the task well or doing it poorly. It is a mark of people's character whether they take care to perform such everyday actions well. If morality or ethics is understood to include this sort of performance, then moral education and conduct become a constant concern, not one restricted to occasional momentous decisions.

TEACHING ABOUT ISSUES ON WHICH THERE IS NO MORAL CONSENSUS

How can schools deal with issues on which there is no moral consensus? Some educators, including Gerald Grant, author of *The World We Created at Hamilton High*, believe that they should not. He argues:

> Teachers need not—in fact, must not—address all moral issues, but only those virtues and ideals that are proper to the functioning of an

educational community. They need not agree on capital punishment, for example, but they ought to be clear about honesty.

When a Maryland state task force answered questions about which values the schools should teach, the group confined itself to character objectives and citizenship objectives. (For more information on the Maryland program, see Chapter III.)

Charles Haynes offers another perspective. He argues that schools who feel a need to address topics on which there is no moral consensus have an obligation to let students know about the disagreement in the society at large. He suggests that introducing students to various religious perspectives on these issues can be done in a way that meets constitutional requirements. Moreover, he says:

> If we neglect to teach [students] that there are religious views on these issues that they need to be aware of, we risk undermining their own religious training which is done outside the school. It's in this last area that we have much work to do because we need to develop new materials that treat these complex social issues in a way that is fair and balanced, that doesn't indoctrinate kids into one religious perspective, but does help them to understand that there are serious moral questions that they must answer in their own lives.

Five Strategies for Resolving Conflicts About Teaching Values

In a diverse and pluralistic society, there are always going to be conflicts over values. One of the important roles of a values education curriculum, experts say, can be to teach students ways to resolve conflicts about values. At the 1987 U.S. Department of Education's "Moral Education and Character" conference, William Profriedt of the City University of New York outlined five strategies that could be used to resolve conflicts about teaching values and ethics:

1. **Consensus solution.** This strategy implies a general agreement regarding some set of moral values to a degree that makes it possible for schools to teach them without serious objection. There is a consensus, for example, that values such as honesty and responsibility should be taught to children, especially at the elementary school level.
2. **Rationality solution.** Another strategy holds that rational inquiry will enable schools to discover and teach what is morally good. Many moral decisions also have a rational foundation. In fact, philosophers from Socrates to the present day have believed that deciding what is good or right is at least in part a rational process—that people must use their best thinking and judgment to make moral decisions, rather than relying on chance or the feelings of the moment. The founders of the American nation, strongly influenced by the Age of Reason, shared this belief.
3. **Hands-off solution.** This approach means that schools will avoid any moral education at all. Such an approach generally grows out of a concern to avoid offending anyone's moral beliefs. By the same token, this philosophy led some textbooks to present the entire story of the Pilgrims' journey to America without ever once

In 1926, These Values Defined a "Good American"

I. Good Americans control themselves.

II. Good Americans try to gain and keep good health.

III. Good Americans are kind.

IV. Good Americans play fair.

V. Good Americans are self-reliant.

VI. Good Americans do their duty.

VII. Good Americans are reliable.

VIII. Good Americans are true.

IX. Good Americans try to do the right thing in the right way.

X. Good Americans work in friendly cooperation with fellow workers.

XI. Good Americans are loyal.

—A morality code that won a 1926 competition, cited in Moral Education and Character, *U.S. Department of Education*

mentioning that they had left England in search of religious freedom.

4. **Religious/institutional solution.** This solution replaces public school moral education with religious instruction in various openly religious settings. Such an approach makes it possible for parents who want a primarily religious focus to their children's education to choose an alternative form of schooling for their children. For example, in *Wisconsin vs. Yoder*, a 1972 case, the Supreme Court held that Old Order Amish parents could allow their children to leave school after the eighth grade because a compulsory attendance law might "gravely endanger if not destroy the free exercise" of their religious beliefs.
5. **Psychological solution.** This approach focuses on the self-esteem and well-being of students. Students are usually encouraged to express unpopular viewpoints, and teachers who follow this approach make particular efforts to be sensitive to student beliefs. However, Profriedt noted, "It can degenerate into a relativistic endorsement of any belief whatsoever, the view that anything is right just as long as you believe it to be so."

Common Core of Values

Compassion

Courtesy

Critical inquiry

Due process

Equality of opportunity

Freedom of thought and action

Honesty

Human worth and dignity

Integrity

Justice

Knowledge

Loyalty

Objectivity

Order

Patriotism

Rational consent

Reasoned argument

Respect for others' rights

Responsibility

Responsible citizenship

Rule of law

Self-respect

Tolerance

Truth

—From the Baltimore County, Maryland, Public Schools

Teaching Values vs. Teaching About Values

Many of the districts with successful values education programs have reached the conclusion that they may actively teach some values, such as honesty and patriotism, while teaching about others on which there may be more controversy. Some considerations on teaching about controversial values might include the following:

- The study of values in public schools is permitted by the Constitution as long as the subject matter is presented objectively as part of a secular program of education. (That is, if it complies with the "Lemon test," see page 21.)
- Public schools are not required to delete from the curriculum any subject matter that may offend any religious sensibility.
- Teachers should be sensitive to the beliefs of their students.
- Discussions about values should be conducted with the same academic thoroughness as discussions about any other subject.
- There are developmental differences between elementary and secondary school students. In many values-laden subjects, a discussion that would be appropriate for older students might be inappropriate for younger children.

Many organizations have developed model policies for teaching about religion in the public schools. These policies could be easily adapted by a school district wanting to develop a policy on teaching about values that may not be shared by everyone in the community.

Values Goals for Children

Being self-confident
Being responsible, dependable
Being curious, eager to learn
Being independent, self-directing
Being able to work well with other children
Being sensitive to others
Being kind and considerate
Being a hard worker
Getting good grades
Being amiable, good-tempered
Going out of one's way to help other people
Being friendly, interested in others
Having a quick mind, being intelligent
Being comfortable in social situations
Being liked by others
Being assertive, not getting pushed around
Being creative, original
Being a leader
Being artistic
Being athletic

—From the Child Development Project, San Ramon, California

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Defining Values, Ethics, and Morals

VALUES

VALUES are principles or ideas in which groups and individuals may believe strongly and which guide their respective behaviors. Values are of essentially two types: procedural and substantive. The former relate to values that guide the rational processes such as respect for critical inquiry and the scientific method, tolerance, and reasoned argument. Values having to do with the orderly operation of the classroom may also be categorized as procedural. Substantive values are those that have to do with moral, political, and social preferences. Some examples are: honesty, respect for others' rights, equality of opportunity, and justice.

MORALS

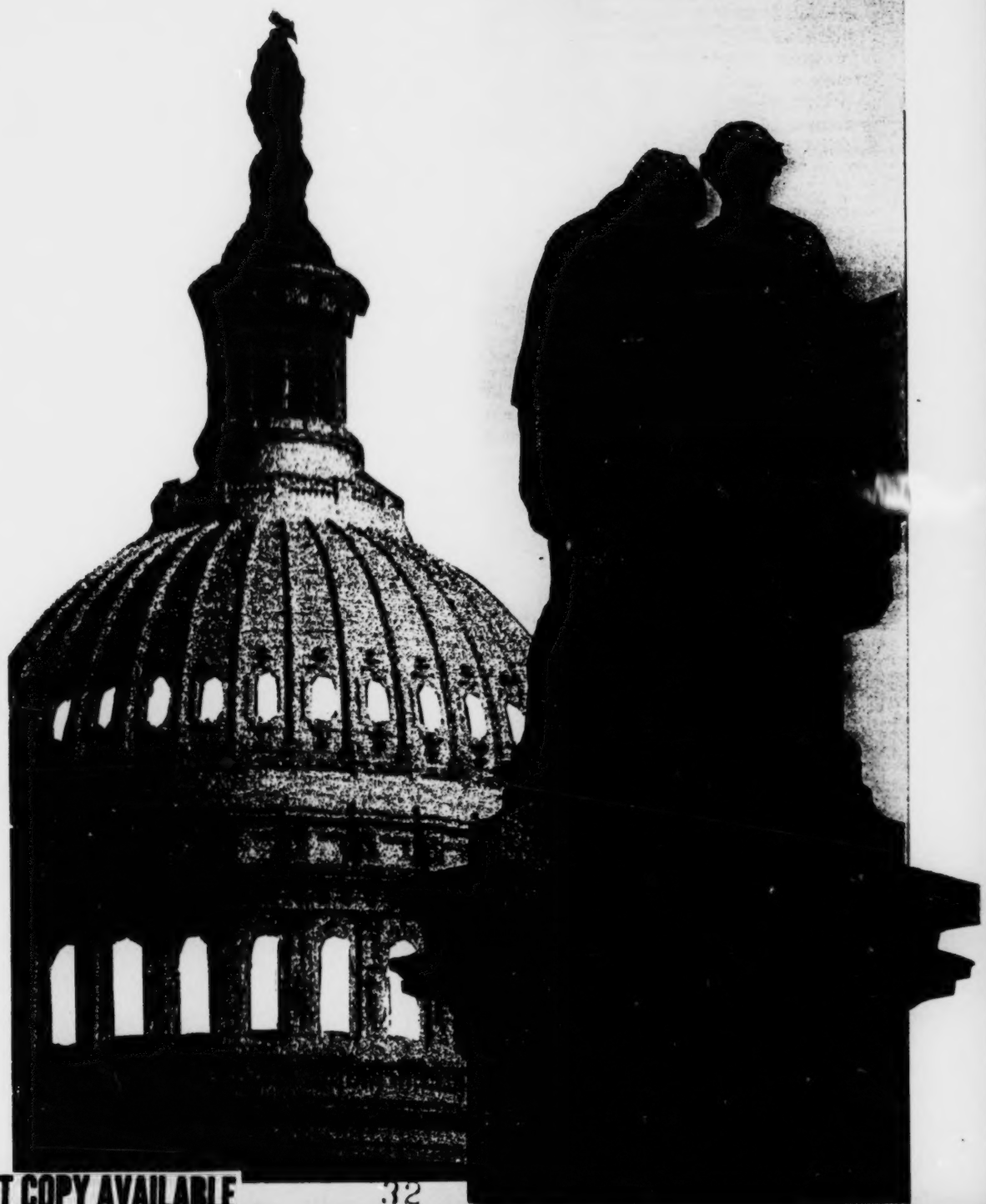
MORALS relate to principles of right and wrong in behavior. Though many decisions we make involve a moral component, considerations of "rightness" and "wrongness" are neither the only nor necessarily the most crucial elements present. Other criteria upon which our decisions may be based include such pragmatic considerations as personal pleasure, self-preservation, and effectiveness.

ETHICS refer to sets of moral principals or values and/or the discipline concerned with the study of moral philosophy. Moral values are those specifically relating to right and wrong behavior rather than, more generally, to a range of worthwhile principles or ideas. Problems of moral choice are generated in part by the fact that there is no single pattern of approved action in human society.... Ethical behavior is not the same as legal behavior. Actions can be legal but unethical; they can be ethical but illegal.

—From "1984 and Beyond: A Reaffirmation of Values," report of the Task Force on Values Education and Ethical Behavior, Baltimore County, Maryland, Public Schools

"A free society cannot survive unless the values upon which it is grounded are fully comprehended and practiced by each succeeding generation."

—From the **report of the Task Force on Values Education and Ethical** Behavior, **Baltimore County, Maryland, Public Schools**



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What School Districts Are Doing

"People are realizing that successful education without teaching values is impossible. We cannot have 250 million individual value systems operating in this country and survive as a nation."

—Patrick McCarthy, executive vice president, Thomas Jefferson Research Center

I am still perpetuating the philosophy that schooling in America was designed as a way to nurture human beings in becoming more human. There are a lot of qualities that we want schools to implant in children that can't be traded in a world market.—*Rae Ellen McKee, 1991 National Teacher of the Year*

Although school leaders who responded to the AASA survey for this report believe that there is an urgent need to strengthen the teaching of values, only about one-third reported that their school or district has increased its emphasis in this area. When school leaders responding to the AASA survey were asked, "In the past three years, has your school district changed the emphasis it places on teaching values and ethics?", 63 percent reported that the district's emphasis was "about the same." Another 35 percent said the emphasis had increased. (See Figure III-1.)

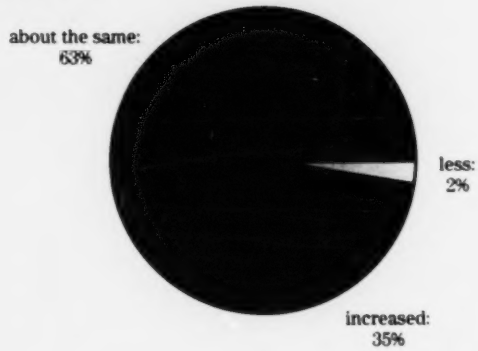
Why More Isn't Being Done

Why haven't more school districts moved more quickly to respond to a need they perceive as urgent? School leaders offered a number of possible explanations.

Already an emphasis. First, many districts already teach values. Vernon Pinson, principal at Bob Reeve High School in Adak, Alaska, indicated that there was no need to change district policy to respond to a concern about values and ethics, noting, "Our district has for many years placed a strong emphasis on teaching values and ethics."

FIGURE III-1

Change in Emphasis on Teaching Values and Ethics



—From AASA Survey responses of school leaders

Limited time. In other cases, school leaders feel there is simply no time during the school day to add anything else to the curriculum. The comments of many in this group were summarized by a New Jersey superintendent, who said, "Other state demands are consuming our time."

Too controversial. School leaders may avoid instituting a values program because they believe it might be too controversial for their community. As mentioned in Chapter II, in school districts that may include a diverse population, questions such as whose values will be taught may inhibit school leaders from introducing the subject in the first place. As one Ohio superintendent noted, "In an area where fundamentalist groups are active, we are being monitored carefully about such matters. Some groups actually file with the courts to not permit the involvement of their children in such learning activities."

The Scope of Values Instruction

ABC-TV reported that approximately 10,000 elementary or secondary schools are involved in teaching some type of values or ethics course. Most frequently, district action begins by encouraging teachers to teach lessons on values, without adding courses or units to the curriculum. Typically, school leaders indicated that this has been a first step. Other activities include:

- Providing in-school special programs for students on values-related subjects. Frequently, survey respondents report that these include assembly programs on drugs and alcohol.
- Consulting with experts on the best ways to teach values.
- Adding new courses. Those mentioned most frequently include drug education or family life education.
- Adding units to existing courses. In many cases, schools or districts using this approach have adopted a curriculum developed by an outside organization—the QUEST International program was mentioned most frequently.
- Developing school policies that affirm the importance of teaching values.
- Providing materials that are available to parents.
- Instituting an adviser system as a way to help students develop closer relationships with an adult role model.
- Reorganizing the middle school program to increase students' contacts with adults.
- Providing inservice courses for teachers on teaching values. Offering parent education courses on teaching values.
- Developing a peer counseling system.
- Assembling a faculty-staff task force on teaching values.
- Convening a community task force on teaching values.
- Requiring students to take part in community service activities.

School leaders also reported that a concern for teaching values affects other, seemingly unrelated, school decisions. Howard Ottman, superintendent, Lake County School District No. 7, Lakeview, Oregon, reported, "We make every effort to hire employees who are desirable role models. Unfortunately, the actions of adults do the teaching—not a canned lesson."

Educational programs that promote positive values have a variety of names in American schools. They include:

- Values education
- Moral education
- Character development
- Prosocial behavior

- Efficacy training
- Educating for moral maturity
- Citizenship education
- Civic development.

This chapter outlines examples of some of the programs and projects that schools have initiated to teach values and ethics. These programs give an indication of the types of approaches schools are trying—ranging from summer programs for at-risk youth to volunteer service requirements to community-wide discussions about which values the schools should emphasize.

COMMUNITY SERVICE

The 1989 People for the American Way survey of American youth found that less than two-fifths (38 percent) of all adolescents had performed any kind of community or neighborhood service activity. Those who had taken part in some sort of service project said they were most likely to be introduced to the activity through their school. As one student reported, "You don't really have to convince kids [to volunteer]. A lot of them like to do it anyway, but no one really asks."

A number of school districts have instituted programs that do ask students to get involved, typically by instituting some sort of community service requirement for students. One of the leaders in this effort is the Atlanta Public Schools. The district now requires all students to complete a course called "Community Service" before graduation.

Career exposure. Besides promoting good citizenship, says Barbara Whitaker, assistant superintendent for expanded services of the Atlanta Public Schools, the course is also designed "to expose young people to the array of careers that exist in the public service sector."

Students are expected to contribute at least 75 hours of unpaid volunteer service in any school-approved community agency. One student worked in the morgue of a local hospital. Several volunteered at the zoo. Still others served as tutors in their own school.

Students who use this avenue to try out a career often learn that they are not well suited for the profession, Whitaker notes. That, too, is a valuable learning experience.

Academic credits. In addition to the service hours, students also complete an essay that must be approved by the English department in their school. For their efforts, students receive one-half of a Carnegie unit of academic credit.

But, says Whitaker, they receive a great deal more. "They understand what they're doing, why they're doing it, and how they are making a difference," she says. Many students remain as volunteers with the agency long after their required 75 hours have been completed.

Whatever their service opportunity, students have a chance to take a closer look at how their community functions. They can see a problem that concerns them and find out how they can make a difference in solving it. "The agencies where our students work treat them as responsible people who are doing an important job," Whitaker observes. "And the students respond in kind."

There has been no formal evaluation of the program, but responses from both students and service agencies are overwhelmingly positive. Parents also support the program, both as a way for their sons and daughters to explore careers and as a way to encourage good citizenship. Finally, Whitaker believes the program has helped members of the community to "perceive young people more positively." (See "How to Start a Community Service Program," page 34.)

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TEACHING TEACHERS: A "COMMUNITY OF LEARNERS" APPROACH

When asked how their schools were responding to the need to teach values and ethics, the response school leaders gave most frequently was, "Encouraged teachers to teach lessons on values, but not added courses or units to the curriculum." This response is not surprising considering the many demands on teachers' time. As Anthony Napoli, assistant superintendent for supervision and planning of the Manhasset, New York, schools, describes the problem: "Teachers say, 'We don't have time to cover the material we are required to teach. How can you expect us to do more?'"

How To Start a Community Service Program

A community service program can offer significant benefits for your students, your schools, and your community. For students, it provides an opportunity to build self-esteem and learn skills that may eventually lead to a career. For schools, it provides an opportunity to establish or foster relationships with agencies throughout the community, as well as an ongoing method of increasing public support for your schools. Communities benefit by the services that young people contribute.

Here are some suggestions on how to start a community service program in your community:

1. Survey a number of nonprofit organizations in your community. Are there needs that students could help meet? Do these agencies want an influx of student volunteers? Could they accommodate the numbers of students your program would provide?
2. Look for examples of similar programs already in existence in your school or district. What models already exist? You might look at internship programs, work-experience programs, or other "mentoring" activities for examples.
3. Involve students in the planning process. What are their goals? How would they like to become involved with their community? What obstacles deter them from volunteering now?
4. Establish a task force to draw up a proposed program. The task force should include:

- School district representatives
- Staff members from nonprofit agencies
- Students
- Citizens with experience as volunteers.

Among the questions that the task force should consider:

- Will the program be mandatory or voluntary?
- Will students receive academic credit for volunteering?
- What staff members will be required?
- Is transportation an issue? Can students easily reach the agency where they will volunteer?
- What training will be necessary for the volunteers? For agency staff?
- How will the program be evaluated?

Are My Decisions Ethical?

Children learn by example. To practice ethical decision making, here are 12 practical questions to ask yourself when faced with conflict.

1. Will my decision violate the trust, rights, or goodwill of others?
2. What are my interior motives and the spirit behind my actions—greed or profit?
3. If I cut corners, fudge or cheat in some way, or get away with something dubious, will it add to, or detract from, my reputation? (If it adds to my reputation, who am I associating with?)
4. If I describe my decision in public tomorrow, will I do so with pride or with shame?
5. Even if my decision is not illegal, is it done at someone else's expense (for example, at the expense of their trust in me, their reputation, or goodwill)?
6. Is my decision fair? Just? Morally right? In the best interest of those touched by it?
7. If this were done to me, would I approve and agree, or would I take offense and insult?
8. What are the basic principles—for myself, my employees, and my children too—by which I conduct business and demonstrate and model my standards of morality?
9. When I am in doubt, to whom can (and will) I go to check my ethical judgements?
10. Do my decisions give others (my family included) reason to trust or mistrust me?
11. Am I willing to take an ethical stand when it's called for? Am I willing to make my ethical beliefs public—not in a nasty, holier-that-thou manner, but in a way that makes it clear to colleagues, friends, and loved ones—including my children—what I morally stand for?
12. Do I truly live out my values in my private life? (For example, do I take a newspaper from a stack without paying, or do I stretch moral limits beyond what is really legitimate, just because "everyone else does it"..."who's to know"?

Source: Daniel M. Boland, Ph.D., 1990

To encourage teachers to consider moral values in education, Napoli, then a secondary school principal, adopted what he calls a "community of learners" approach, which he says "was a continuation of other work we had been doing on critical thinking skills." In after-school discussions, teachers were encouraged to review what certain philosophers had said on various issues. "These were not typical inservice sessions, geared to solving practical pedagogical problems," Napoli observes.

Out of these discussions, Napoli asked for volunteers to serve on a committee to study moral education. Their charge was to answer the question, "What does moral education mean for our schools?"

The committee met at least weekly, and frequently met several times a week. They reviewed books and articles that discussed various implications of teaching values and ethics. They attended day-long workshops on the subject. They even brought a consultant to the district to speak to faculty and staff during the day and parents in the evening.

What has emerged from that process, says Napoli, "is a group of people who meet regularly, who discuss ethical issues and, where appropriate, transfer those issues to their classrooms."

The teachers who have engaged in the process tend to look for what Napoli calls the "natural ethical issues" that arise out of their curriculum. When teaching about the Civil War, for example, social studies teachers might naturally discuss appropriate ethical responses to a policy one believes has ethical or moral implications, such as slavery.

Teachers in other disciplines, Napoli concedes, may not have a curriculum that naturally lends itself to a discussion of ethical issues. "It's hard to think of a problem in trigonometry that raises ethical issues," he says. Yet in those classrooms, there may be situations, such as cheating, that call for an appropriate ethical response from a teacher.

"If I discover a student cheating, I as a teacher must at a minimum express my indignation," Napoli says. "Ideally, I will go beyond that to discuss the moral aspects of cheating with my students."

Relate ethics to discipline. School administrators also follow the same approach to solving school-wide disciplinary issues. When several students committed an anti-semitic act in school, one principal scheduled a seminar conducted by several survivors of the Holocaust.

"I cannot guarantee you that every time an ethical issue arises, our staff members take the time to have students reflect on it," Napoli says, "but they have all had the subject raised to their consciousness. They are for the most part sensitive to the role that ethics play in the schools."

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ADVISER-MENTOR PROGRAM

Today, some values education programs operate on what James S. Leming, professor of education at Southern Illinois University, calls "the hypodermic needle model—you inject [students] with a dose of values, and it becomes part of their bloodstream." Others emphasize indirect approaches, teaching values and ethics through both precept and example.

There have been relatively few studies of how schools can most effectively help children develop values. But those that have been conducted suggest that children are more likely to acquire positive attitudes and behaviors when they experience warm and affectionate relationships with teachers.

To help increase students' self-esteem, and to provide positive role models for students, many school districts have instituted a program that provides each student with an adviser whom the student sees regularly. One such program operates in the Cedar Bluffs, Nebraska, Public Schools, where a daily 15-minute adviser program is in operation.

Each adviser group consists of approximately 10 students. Typically, a new student lists three teachers as adviser choices. Every effort is made to match the student with one of the three.

Because of the small school size, that means that adviser groups may have students from grades 7 through 12. That, McMann reports, is not always successful. The district is considering a shift that would continue the multi-age grouping, but would limit adviser groups to grades 7 through 9 or 10 through 12.

There is no set program for teachers to follow with their adviser groups, says Keith McMann, superintendent. "Some focus on career counseling. Others teach decision making. Still others focus

primarily on boosting academic performance. But all are working in some way on improving students' self-esteem."

Although teachers are encouraged to act as supportive adult mentors, they are not encouraged to do any type of therapeutic counseling. And, within the boundaries of what is required by state laws on child abuse and neglect, teachers promote positive relationships with parents whenever possible. "We never tell kids their parents are wrong—even when we think they are," McMann says.

Not all students take part, of course. "Some make a very deliberate attempt to keep their adviser at arms' length," McMann notes. Although attendance is required, no attempt is made to force students to participate in the adviser group activities.

Nonetheless, both teachers and students give the program generally high marks. McMann believes that helping students establish a positive relationship with an adviser is one way schools can reinforce positive values. He adds, "I consider anything that reaches more than half the kids in a positive way to be a success."

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THE "JUST COMMUNITY"

In Reading, Massachusetts, the staff of the Birch Meadows Elementary School was looking for a way to eliminate the cliquish, uncaring behavior they saw in some students. The topic of behavior seemed particularly important because the school was slated to add a class of students with physical and other disabilities. If students were rude and uncaring to their peers, the staff worried, how would they treat students who were both different and more vulnerable?

Drawing on the research of Lawrence Kohlberg, which outlines a cognitive-developmental theory of moral education, the staff developed an approach they call the "just community." Fairness, caring, and democratic participation defined a governance structure that applies both to classrooms and to the school as a whole.

In all classrooms, students hold "circle meetings." Topics range from a discussion of classroom rules to a strength bombardment exercise known as "compliment time," when one or two students take turns being complimented by their peers.

These concerns are shared with the principal through either the Primary Student Council (for grades one to three) or the Intermediate Student Council (for the upper grades). One elected representative from each class eats lunch with the principal one day a week. The Student Council discussion may include anything from lunchroom behavior to concerns about activities on the playground.

In an article describing the approach which appeared in the February 1988 issue of Phi Delta Kappan, then-principal Dennis Murphy said:

> As they work and plan with peers to reach goals and solve problems, our students . . . discuss differences of opinion and seek civilized ways of settling them. They share their emotions, and in the process they discover that they are not so different from their peers after all.

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SHARING VALUES THROUGH STORYTELLING

"We the people" is the opening phrase of the United States Constitution, a document that is the cornerstone of our nation's democratic government. As the government established by the Constitution enters its third century, the Hopewell, Virginia, school district looked for ways to promote the values that underlie its laws. To share the richness of that heritage with students, the district developed a storytelling program that involves community leaders.

"Even before written language, storytelling was used as a method of inculcating and preserving the traditions and values of people," says Jerrell Sober, public relations officer for the district and program coordinator. Recent research by Bruno Bettelheim and others has indicated that children who hear stories see themselves as starring players in each saga.

Community leaders—who included the mayor, the superintendent, local business leaders, Army

officers, fire fighters, police officers, ministers, and nurses—volunteer to tell the stories.

"Our experience proved that everyone is eager to be involved," says Sober. "Our readers are often the best recruiters for the program, since they tell their friends how much they enjoy the storytelling."

Volunteers are provided with books that illustrate something about the life of a historical person, with a particular emphasis on the values that children could learn from that person's life. Many are part of a series published by Oak Tree Publications, others were chosen by the school district to broaden the representation of people from a variety of cultural backgrounds. (See "These Historical Characters Can Teach Values," page 38.)

Once a month, the volunteers report to a class. They read the book and discuss the values portrayed in the story. "It's the question-and-answer session that provides the real opportunity for inculcating values," Sober says. The same volunteer visits a class for five months, and many volunteers continue to work with that teacher in subsequent years.

The district notes that the program has a number of "values" of its own:

- It involves community leaders in the educational system, providing them with face-to-face sessions with students.
- It stresses values to all students, while teaching them more about history.
- It promotes an understanding and an appreciation for all people.
- It helps students realize that they are important because community leaders take time to be with them.

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A VALUES-BASED DRUG ABUSE PREVENTION PROGRAM

"Our experience is that it is impossible to teach drug abuse prevention in a values vacuum," says Jerry Terrill, executive director of student services for the Jefferson County, Colorado, Public Schools. "Just the statement that we believe students should not be involved with drugs or alcohol is itself based on a value."

The district's drug abuse prevention program is strongly infused with values. In creating the program, the district began by involving a broad segment of the community—including PTAs and school improvement committees. Participants were asked such basic questions as, "What would you like to see in the drug abuse prevention curriculum?" and "What values should our district emphasize?" In some cases, Terrill says, the curriculum models were then submitted to the curriculum review process, which again requires substantial community involvement.

Based on that community input, the district has developed a program that is integrated into both the science and social studies curricula. The program stresses abstinence from drugs, since that is the message the community wanted to convey to students. Although the district's drug abuse prevention program was developed locally, some individual schools are also using commercial materials including QUEST International programs, such as Skills for Adolescence, Positive Action, and Skillstreaming.

The district has put its values into practice by declaring itself a tobacco-free school district. Both for health reasons and because all staff members were seen as important role models for students, the district has prohibited all tobacco use by all adults and children on school district property at any time.

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VALUES FAIRS

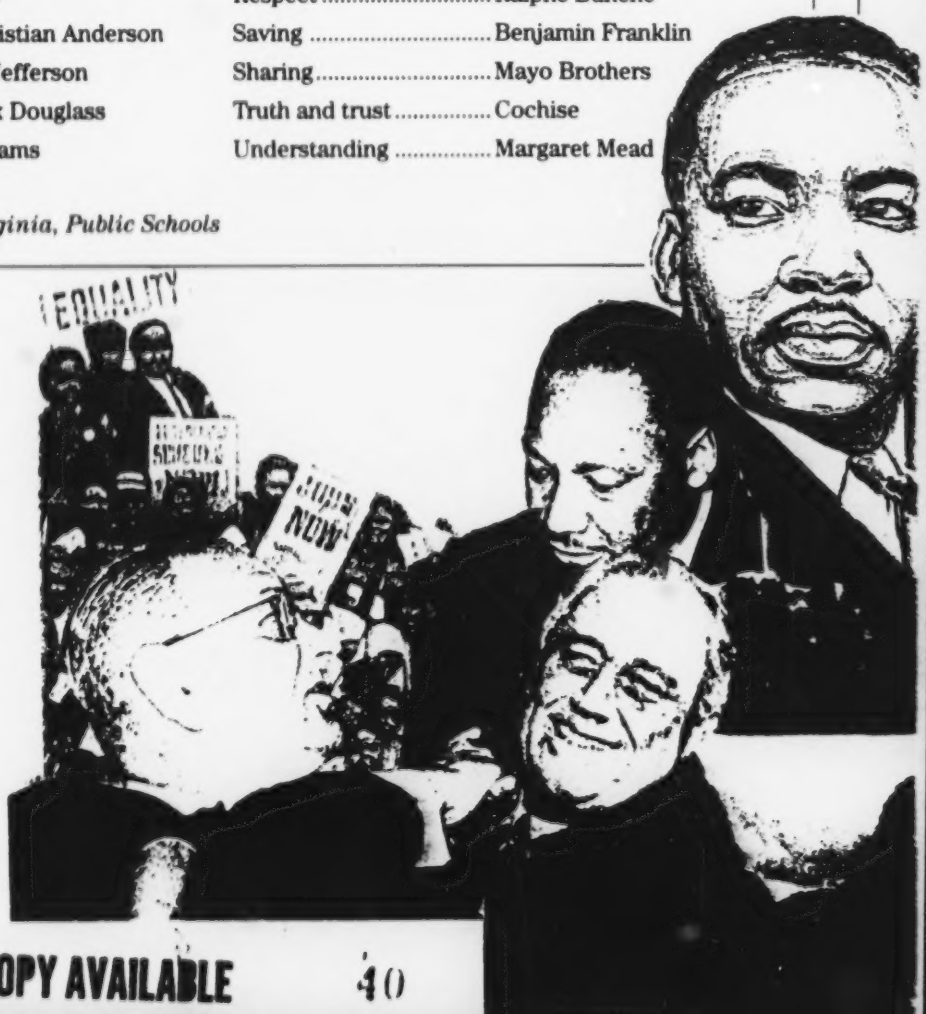
Following the establishment of Baltimore County, Maryland's, values education program, the district looked for ways to preserve the level of community involvement and support that had gone into the development of the program. One technique was the establishment of what are called "values fairs."

Held annually in a different administrative area of the school district, values fairs offer local schools a way to demonstrate how they have promoted

These Historical Characters Can Help Teach Values

Adventure	Sacagawea
Believing	Louis Pasteur
Boldness	Captain Cook
Caring	Eleanor Roosevelt
Challenge	Terry Fox
Compassion	Florence Nightingale
Courage	Jackie Robinson
Creativity	Thomas Edison
Curiosity	Christopher Columbus
Dedication	Albert Schweitzer
Determination	Helen Keller
Discipline	Alexander Graham Bell
Fairness	Nellie Bly
Fantasy	Hans Christian Anderson
Foresight	Thomas Jefferson
Freedom	Frederick Douglass
Friendship	Jane Addams
Giving	Beethoven
Helping	Harriet Tubman
Honesty	Confucius
Human rights	Martin Luther King
Humor	Will Rogers
Imagination	Charles Dickens
Kindness	Elizabeth Fry
Laughter	Bill Cosby
Learning	Marie Curie
Love	Johnny Appleseed
Olympics	Jesse Owens
Patience	Wright Brothers
Respect	Ralphe Bunche
Saving	Benjamin Franklin
Sharing	Mayo Brothers
Truth and trust	Cochise
Understanding	Margaret Mead

—Developed by the Hopewell, Virginia, Public Schools



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CRISTO COLOMBO

positive values in their students throughout the year. A typical values fair might include performances of skits that emphasize a values-related message, displays of community service projects that students have undertaken, and displays of student work illustrating such themes as values in physical education or values in art.

Community groups are also represented. Organizations with programs that promote citizenship are a frequent participant in values fairs.

"The school district is also represented," says Phyllis Bailey, who coordinates the fairs. One teacher wrote a series of songs that discussed values throughout American history. Another group of teachers developed a videotape that incorporated values into the American history curriculum.

More than 1,000 people attended the first values fair and, says Bailey, "the numbers have increased every year. It is a wonderful way to preserve community involvement with our district's values program."

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PERSONAL RESPONSIBILITY EDUCATION PROGRAM (PREP)

Although schools can and should help students acquire and practice personal responsibility skills and values, schools can't do it alone. For any program teaching values and ethics to be effective, the community must support and reinforce both the values and the work of the schools in teaching them. Those beliefs form the basis for the Personal Responsibility Education Program, or PREP, a partnership involving school districts and community leaders in the St. Louis area.

PREP is sponsored by The Network for Educational Development, a coalition of school districts in the St. Louis area that offers professional development activities, specialized academics, consulting services, information, and resources to members. It began with seven school districts, and has expanded to serving more than 150,000 students in 19 school districts.

PREP projects vary from district to district. Each school selects a program focus based on its own needs and resources. "Even within districts, different schools will use different programs," says Linda McKay, coordinator of the PREP program. All PREP projects, however, must meet three criteria. They must:

- Be made available to other districts.
- Be broadly based so that other districts might want to adapt them.
- Emphasize staff development.

Corporations and foundations provide $10,000 grants to school districts, and these grants must be matched with district funds. Some schools have chosen to use nationally developed curricula, such as QUEST International. (See page 46.) Many other schools, however, have developed their own innovative programs.

For example, a local television station produces a Saturday morning program that teaches values through storytelling. The story of Abraham Lincoln, for example, might be used to reinforce the importance of honesty. The station and PREP school districts work together on the content for the programs and arrange for students to come for the taping of the shows.

The Girl Scout Council of Greater St. Louis has voted to develop a PREP patch for Brownie, Junior, Cadet, and Senior Girl Scouts. The requirements for the patch will be based on character education programs developed by PREP school districts.

Two of the programs developed by PREP school districts, "Ethical Decision Making in the Workplace" and the Summer Transition program, are explained in greater detail below.

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ETHICAL DECISION MAKING IN THE WORKPLACE

"I do not leave home every morning with a separate set of ethics that I bring to the office, nor do I

expect our employees to do so," says business leader Andrew C. Sigler, chairman of Champion International. Yet in an era of insider trading and cutthroat competition, students sometimes think that "business ethics" is almost a contradiction in terms.

An innovative program, "Ethical Decision Making in the Workplace," uses actual business situations to teach students how to make decisions that reflect their values. Begun as a partnership between the Clayton, Missouri, Public Schools and the Missouri Chamber of Commerce, the program brings business people into the schools for a day-long workshop with five primary goals:

1. Providing students with definitions of values, ethics, and business ethics.
2. Developing an understanding of how values and ethics are acquired.
3. Developing an understanding of the relationship between values and ethics.
4. Giving students an opportunity to examine the role of ethics in the decision-making process.
5. Providing students with the opportunity to explore the application of ethical values to career fields and jobs.

To meet the first objective, handouts provided to each student define "ethics" as "a system of principles of conduct based on moral values," but define "business ethics" as "the rules, standards, codes, or principles that provide guidelines for morally 'right' behavior and truthfulness in specific situations."

Students select a career that interests them—from homemaking to law enforcement to accounting to photography. Then, using contacts from the local Chamber of Commerce, resource people from each of these careers are asked to spend a day at the school discussing the values and ethics of their profession.

The workshop was developed by Linda McKay, who founded the program as a parent volunteer after one of her daughters faced a difficult ethical decision in her first days on a new job. "That incident caused me to realize that kids today are forced to make tough decisions without the tools to do it," she says. She learned of a day-long workshop on business ethics to be sponsored by the McDonnell Douglas Corporation, which was open to the public. She was so impressed by the program that she asked for the company's help in adapting the materials for use by high school seniors.

The workshop begins with a discussion of students' values. From a list of 40, which includes, "To have political power," "To be loved by a special few," "A financially comfortable life," and "A meaningful relationship with God," students select the values that are most important to them. (See "What's Important to Me?" page 42.)

Next, students begin to consider why certain values are so important and how they came to be important. They learn how children acquire values and discuss ways they remember their parents influencing their own values. They also learn about a process that can help them include ethical considerations as one integral component of decision making.

The session includes a discussion of a real-life ethical dilemma—either one faced by the resource person or one that students might confront on the job. Students work with others who share their career choice. The best discussions arise from situations where no obvious answer is apparent—an accountant whose biggest customer asks him to sign a falsified tax return, a salesperson who needs to meet a quota to keep a job. "One journalist raised the issue of whether or not to publish a rape victim's name," says McKay.

If their chosen profession has a code of ethics, students also incorporate it in their discussions. "We challenge students to consider the alternatives and to connect the decision they make back to the values they hold," McKay notes.

Yet in discussions—as in life—students often find that there are no easy answers. "Even after extensive discussion, students could not agree on whether to publish the victim's name," McKay recalls. "They were fascinated to learn that professional journalists also have not reached any consensus on this issue."

The ethics-business connection. The day helps students realize that ethics and business can coexist. McKay notes that many of those who have served as resource people find significant benefits as well. "Several people have mentioned that it was the first time they had ever spent an entire day thinking about how their values affect their own decisions," she says.

Al Burr, principal of Clayton High School, says, "We knew a one-day program wouldn't solve the problem, but we thought our kids were bright enough that it could serve as a catalyst to get them thinking about ethics."

In the 1991-92 school year, "Ethical Decision Making in the Workplace" will be available to schools nationwide through a cooperative effort of the U.S. Chamber of Commerce and the National

What's Important to Me

The "Ethical Decision Making in the Workplace" workshop, initiated by the Clayton, Missouri, Public Schools, included some of the following values from which students were asked to select the values they find most important:

To persevere in what I am doing

To be honest

Never to be worried about having enough food

To be needed and to be important to others

To have better feelings about myself

To have a better relationship with God

To be a good conversationalist

To have my opinions respected

To develop my potential

To be esteemed by others

To be a peacemaker

To put chauvinists in their place

To believe in myself

To be attractive to members of the opposite sex

To be happy in all that I do

To be warm and sincere

To be a good parent

To have a better relationship with my parents

To graduate with honors

To make an impact on others

To live up to my convictions

To be at ease with other people

To be accepted

Never to be lonely

To be secure

To be loved by a special few

To give of myself freely in helping others

Never to be bored

To be taller/shorter

To be very creative

To be an effective leader

To have an affinity with nature

To be an entrepreneur

To be considered different and unique

To have political power

Never to lose

To be less easily influenced

To be loved by everyone

To be free

To know myself better

To be witty

To be more physically attractive

To be secure monetarily

To begin all over again.

Association of Secondary School Principals.

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SUMMER TRANSITION PROGRAM

Virtually all students have some difficulty making the transition from elementary school to a larger junior high or middle school. For at-risk students, the transition can be especially difficult. To help students make the shift, in part by teaching the value of cooperation, the Hazlewood, Missouri, schools sponsor a "summer transition" program. In two weeks of half-day sessions, the program incorporates three separate components: outdoor experiences, classroom lessons, and meetings for parents.

The program was initially offered to 25 at-risk youth at one of the district's three intermediate schools. Because of its success, it has been expanded each year. In 1990, half of all entering seventh graders were offered the opportunity to participate.

For the outdoor sessions, students are divided into groups of 10. The teams must complete 15 separate challenges—ranging from orienteering to completing a ropes course. "None of the challenges can be completed by an individual," says Tom Bick, who coordinates the program for the district. "Students are required to work cooperatively to succeed."

Bick adds that the district uses the same course to build teamwork for faculty groups or committees. Local corporations also rent the facility to use in their own team-building activities.

The emphasis on teamwork is important for two reasons. First, the middle school curriculum emphasizes cooperative learning, so students are learning skills they will need in the classroom. Second, the summer program helps students begin to meet classmates from other elementary schools and establish peer groups in a climate of mutual respect and cooperation.

A second component of the program involves in-school activities. Lessons from the QUEST International "Skills for Adolescence" program plus other activities designed by district teachers, reinforce positive values. Students also learn to deal with peer pressure, using a program called "Learn How To Say 'No' and Still Keep Your Friends."

Because parents play such an important part in shaping students' values, this program relies heavily on parental involvement. To date, the program has a 100 percent participation rate. "We offer sessions in the morning and repeat them in the evening for working parents," Bick says. "It's not uncommon for parents who attended the morning session to return for the same program at night—this time with several neighbors."

Parents complete the same activities as their sons or daughters. "At this age, parents need as much help and as many tricks in their bag as they can get," Bick says.

One of the benefits for parents comes from the realization that the problems they are facing are not unique. "Before that first meeting, many parents believe they're the only ones with a kid who's been acting 'squirrely.'" After sharing experiences with other parents, "They understand that this behavior goes with the age," Bick says.

The district has compared grades and attendance of students who take part in the summer program with those who were invited, but did not participate. Overall, the summer transition students have a half-grade improvement in GPA and attend school four more days per year. The district credits the program with an improvement in school climate and reduced discipline problems.

Bick believes that the program helps students learn the skills they need to behave ethically. He finds that the program has been especially important in promoting character education. "Students are more respectful of each other. They know how to say 'no,' and they have learned a process of decision making," Bick says.

The program has been adapted by several other districts. Each includes the same three components, although each participating school adapts the program. The Hazlewood schools plan to continue expanding the program until every seventh grader is offered the opportunity to participate. "We know that kids at this age are scared, and kids who are scared can't learn. If they don't know you care, they don't care what you know," Bick concludes.

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CHILD DEVELOPMENT PROJECT

One of the nation's most comprehensive values education programs is the Child Development Project begun in three elementary schools in the San Ramon Valley Unified School District and now expanded to other districts in California. The project was designed as an effort to increase children's commitment to the core values of their community, within the district's regular program.

The five components of the project are:

1. Highlighting core values
2. Developmental discipline
3. Helping
4. Cooperation
5. Understanding others.

For example, adults may highlight core values directly by stating them. Teachers will also select literature or history lessons that expose children to important values. (See "A Literature Lesson that Highlights Values," page 45.)

The Child Development Project involves students in making decisions that affect their classrooms and their school. For example, teachers may ask students to decide "ways we want our class to be." Class meetings are held to set rules and solve problems.

Cooperative learning groups are another central element of the project. Small groups of students work on common tasks, not only learning skills of problem solving, but also acquiring values that include cooperation, sharing, helpfulness, and responsibility.

"This is not some cutesy add-on, where we say, 'For 10 minutes on Monday, Wednesday, and Friday, we're going to learn to be good Boy Scouts,'" says former superintendent William Streshly. "Both the goals and methods of this project are central to what education in any district ought to be about."

Superintendent John Duncan agrees. "Teaching values is a vitally important part of the responsibility of our schools," he says.

Parents are involved through "Family Homework Activities" that children bring home about twice a month. These brief activities, related to children's classroom learning, are an opportunity for parents to spend relaxed time with their children—reading or doing some other activity together, sharing values, and coming to understand more about one another.

Almost 90 percent of the parents reported that they did the family homework activities because "They were an opportunity to do something together with my child," and because "We all found them enjoyable and valuable."

For comparison purposes, three other schools in the district have participated in a variety of research assessments, but have not participated in the program. Evaluations indicate that students in the Child Development Project schools are significantly more supportive, friendly, and helpful.

The project is now studying ways to adapt the program to meet the needs of a more urban, less affluent, and more heterogeneous student population.

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A TEAM EFFORT

The Sweet Home Central School district of Amherst and Tonawanda, New York, has developed a values education program that works. With committees drawn from all areas of school operations—custodians, secretaries, teachers, administrators, parents and others—each school in the district has developed a values curriculum that benefits not only the students, but the morale of the staff as well.

The Sweet Home program started with a written district philosophy. The program now includes a student handbook, which states rules to follow "in a caring, positive manner where the punishment fits the crime." For example, children who throw snowballs may be asked to shovel snow." In this way, students develop a sense of responsibility for themselves.

Through activities planned by the school committees, the Sweet Home program seeks to instill values that are non-controversial, democratic, civic, non-religious, and human. Bucking the values-free mode of the 1960s and '70s, Banas said, "In values education, we believe there is a right and a wrong, and we deal with the real situations that occur in our classrooms, hallways, and cafeterias." As well, every project is designed to add to children's sense of self and to add to a framework of positive learning.

Banas said that the program has had an almost magical effect on the schools. "As teachers started to work together to develop theme units to empha-

A Literature Lesson That Highlights Values

In this lesson, developed by the Child Development Project in San Ramon, California, six-year-olds are discussing a story, but also learning about values. The teacher is reading a story in which Albert and Francis have finally agreed that, "No Girls" baseball teams and "No Boys" picnics are no fair and no way to remain best friends. Gloria, Francis's younger sister, looks on.

The next morning, Albert came over with a bunch of daisies for Francis. "What are the daisies for?" said Francis.
"Well, said Albert, "We are best friends now. I am a boy so that makes me your best boyfriend and that is why I bought you the daisies." "Thank you," said Francis. Gloria sat down on the steps and cried.

(A spontaneous remark from one of the children sets up an opportunity for the teacher to have all of them reflect on the motivations and relationships of the story characters. She asks the students why they think Gloria cried.)

"I know why!"
"Do you want to share with us?"
"Probably because she doesn't get any daisies."
"Anyone else have any ideas...Steven?"
"Because Gloria probably thinks Albert isn't her best friend too."

"Joey?"
"She might think Albert doesn't like her anymore."

(The teacher asks students to apply their knowledge of the story characters—either to predict what they will do next or to suggest a satisfying solution to their problem.)

"What do you think will happen next in a situation like this...What do you wish would happen next... Dimitri?"
"That Francis would get something and give it to Gloria."
"Casey?"
"Albert would get some candy for Gloria."
"Steven?"
"Probably Francis will give some of her daisies to Gloria."

"Any more ideas? Shall I keep going? Let's see what happens."

"Why are you crying?" said Francis.
"Because now you have Albert to be your best boyfriend and bring you flowers and play ball with," said Gloria, "and you won't be my best friend any more."

"Yes I will," said Francis. "And besides, I'm not sure I'm going to let Albert be my boyfriend."
"Then let him be mine!" said Gloria.

(Knowledgeable laughter all around.)

"Not so fast," said Francis. "It was only yesterday that you got to be big enough to play baseball. But I will give you half the daisies Albert gave me."

"All right!"

So Francis gave Gloria half the daisies and Gloria did stop crying. Then Harold came over and everyone played baseball. Gloria, too.

(Applause, intent attention to the illustration of the baseball game.)
"Look at Gloria."
"Ooh, lookit, Francis is helping Gloria."
"Well, that's nice."
"Yeah, being a nice big sister."

Source: The Child Development Project, San Ramon, California

size a particular value for the month, major projects started to evolve. Suddenly, teachers were coming to us and saying, 'Hey, can't we do Walk-A-Thon for the hurricane and earthquake victims?' We raised $1,300 for the American Red Cross Disaster Relief Effort. Our kids were in turn honored at a luncheon at the Hyatt. It made the students realize someone besides us felt we were doing a good thing."

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Commercially Available Materials

QUEST INTERNATIONAL

Quest International is a nonprofit organization designed to "help create a world that cares more deeply about its young people." Quest develops programs that bring schools, families, and communities together to encourage healthy development of children and youth. Three different programs focus on the needs of students in elementary school, intermediate school, and high school.

Skills for Growing is a comprehensive program for students in grades K-5. The program includes a specific curriculum for each grade level, each including five units:

1. "Building a School Community" is designed to help children feel comfortable and important as members of the classroom and the school.
2. "Growing as a Group" offers students practice in skills that will help them get along with others—listening, responding, resolving conflicts, and working cooperatively.
3. "Making Positive Decisions" offers practice in clearly defined decision-making processes, with an emphasis on positive choices and saying "No" to negative influences.
4. "Growing Up Drug-Free" teaches students about the harmful effects of drugs and alcohol, how advertising can influence decisions, and how to say "No" to pressure to use drugs.
5. "Celebrating You and Me" increases students' awareness of individual talents and strengths and the important contribution each can make in both the classroom and the family.

The program encourages the active involvement of parents—by participating in the school implementation team and the school climate committee, attending parent meetings, and completing student-family activity booklets that reinforce key messages.

Skills for Adolescence focuses on students in grades 6-8. The curriculum guide includes 103 skill-building lessons that address important issues for young adolescents: setting goals, developing critical thinking skills, learning about emotions, strengthening family relationships, improving communication, and developing self-discipline. Students complete in-class activities and writing assignments, but also complete a journal in which they reflect on what they have learned.

The program emphasizes a strong "no use" philosophy for drugs and teaches young adolescents specific strategies for saying "no" to drugs. Skills for Adolescence also emphasizes the importance of service learning. Students plan and carry out school or community projects that offer service to others.

Parent involvement remains an important component of Skills for Adolescence. Parent meetings are closely coordinated with the contents of the curriculum. The program is supported by the American Association of School Administrators, Lions Clubs International, the National PTA, and the national Council of Juvenile and Family Court Judges.

Skills for Living is designed to help high school students develop four major competencies: self-discipline, responsibility, good judgment, and an ability to get along with themselves and others.

The program grew out of an informal survey of more than 2,000 high school students to determine the issues that concern them most. Responses fell into 10 areas, which form the basis for the Skills for Living program:

1. Self-concept (liking and accepting oneself).
2. Feelings (accepting, communicating, and managing feelings).
3. Attitudes (developing a more positive mental attitude).

4. Friends (building constructive, healthy relationships).
5. Family (preparing students to build strong families).
6. Marriage (building trust, loyalty, commitment).
7. Parenting (blending ingredients of successful parenting).
8. Money (understanding financial management).
9. Careers (goal setting and life planning).
10. Philosophy (discovering meaning in life and personal perspective).

Intensive training for adults is required in conjunction with all three programs.

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LAW IN A FREE SOCIETY

A constitutional democracy depends on enlightened and responsible citizens. The Law and a Free Society program, distributed by the nonprofit Center for Civic Education, is designed to help equip students with the tools—both analytical and evaluative—that they will need to take their place as citizens in a free society.

The program was originally developed by the State Bar of California, and today is administered under a grant from the U.S. Department of Justice Office of Juvenile Justice and Delinquency Prevention.

The K-12 program focuses on four major ideas: authority, justice, privacy, and responsibility. "John Locke and amendments to the U.S. Constitution don't mean much to a young child," says Louis Rosen, director of the program. "But even kids in kindergarten can understand why there is a need for authority, what would happen on the playground if there were no rules, and what makes a good rule."

At the elementary level, teachers are encouraged to set aside time each week to teach and reinforce the four major concepts. In the secondary school lessons, however, these concepts are woven into other curricula—economics, history, and civics.

"The thread through all these materials," says Rosen, "are intellectual tools—a series of critical thinking questions that are values-related to help the kids learn to ask good questions in order to make better decisions."

He offers one example of how the critical thinking method might be used to discuss class rules. A teacher talking about rules could ask students what makes a good rule. The teacher could then give students a series of rules and let them examine each of those rules and decide what's wrong with the rule and what the rule should be. "In the process of the exercise of using these intellectual tool questions, kids will come up with several criteria of what makes a good rule. Therefore, they can transfer that to examining any rule or any law," Rosen says.

Extensive teacher training is recommended for schools that participate in the program.

Under development by the Center for Civic Education is CIVITAS, a model curriculum framework for civic education. The project is designed to develop a model that can be used by local and state education agencies, curriculum developers, textbook writers and others involved in the writing of curriculum, and civic groups.

As currently envisioned, the project will draw attention to the fundamental civic values that define what it is to be an American. It will produce a curriculum framework that specifies goals and objectives that are conducive to citizenship education. It will also suggest places in the K-12 curriculum that these goals could be met.

A number of experts in education, politics, the environment, international relations, and ethnic diversity are participating with CCE in developing the CIVITAS curriculum framework. CIVITAS will involve broad-based community advisory panels who will work with educators to create locally developed civic education programs.

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THE CHARACTER EDUCATION CURRICULUM

The Character Education Curriculum was developed by the American Institute for Character Education as a way to help develop responsible citizens. Specifically, the instructional materials for class-

room use emphasize values that include courage, honor, justice, tolerance, honesty, truthfulness, generosity, kindness, and helpfulness.

The curriculum is based on the belief that students who are most likely to become responsible citizens are those who have self-esteem. At every grade level, teachers use activities designed to strengthen the self-esteem of their students.

The "Superman Cape" exercise is one example: Teachers use rolls of paper to make a paper "cape" for each student to wear. Then students take turns decorating each other's cape by writing down the positive qualities they recognize in their friends. The wearer of the cape does not know what is being written about them until the exercise is completed. Through this activity, students learn that their positive qualities, like Superman's cape, provide them with the strength they need to accomplish their goals.

One overriding goal is to help students learn that they must accept the consequences of their actions. Even with first and second graders, teachers discussing freedom of choice will ask questions about what happens when a person makes a wrong choice. Students learn through these discussions that every freedom carries a responsibility.

The same values are emphasized throughout the curriculum, but students deal with increasingly complex issues. Older students, for example, may discuss the value of courage in saying "no" to peer pressure.

Teachers receive a kit that includes student activity sheets, a teacher's guide, posters, and other materials. AICE recommends that teachers receive inservice training before they teach the curriculum.

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(512) 829-1727

PROJECT CHARLIE

Many programs that teach values and ethics were originally developed to provide students with the tools to say no to drugs. As educators learned more about drug abuse, they recognized that simply educating students about the physiological effects of chemical dependency was insufficient. Instead, an effective drug abuse prevention program must also deal with values and self-esteem. "If students don't value themselves, they won't feel good about any decisions they make—including decisions about whether or not to use drugs," says Marcia McEachran, a teacher for a program called Project CHARLIE, used by schools in Perham, Minnesota.

Project CHARLIE, which stands for Chemical Abuse Resolution Lies in Education, has four primary goals. It is designed to:

1. Promote abstinence from drugs for school-age students.
2. Delay the onset of experimentation with drugs.
3. Limit eventual drug use in terms of amount, frequency, and situations.
4. Inhibit the development of drug abuse.

The major objective of Project CHARLIE is to promote the social and emotional growth of children before they enter the drug experimenting years of adolescence. The curriculum is divided into primary units for grades K-3 and intermediate lessons for students in grades 4-6. At both levels, however, the basic topics remain the same. Students begin by learning about self-awareness, then relationships, then decision making, and then chemical use in society.

For example, students in the younger grades discuss relationships primarily as they relate to other family members. Older students will discuss their relationships with friends and move into discussions of peer pressure.

The program recommends that someone other than the classroom teacher provide the instruction for Project CHARLIE. In some districts, parent volunteers are trained as instructors. In other school districts, a staff member is assigned.

Contact:
Project CHARLIE
4570 West 77th Street
Suite 198
Edina, MN 55436
(612) 830-1432

STARSERVE

"From now on in America," wrote President George Bush in a November 1990 letter to educators, "any definition of a successful life must include serving others."

StarServe is an organization designed to introduce students in grades 4-12 to opportunities for

service in organizations in their communities. Students are also encouraged to use their initiative to develop their own service projects.

Endorsed by President Bush, StarServe enlists the aid of popular actors, athletes, and musicians such as Mike Love of the Beach Boys to promote volunteerism. StarServe aims to make service a way of life for young people nationwide.

Contact:
StarServe
701 Santa Monica Blvd.
Suite 220
Santa Monica, CA 90401
(213) 452-STAR

How States Are Promoting Values Education

Many states have taken the lead in developing policies that encourage local school districts to implement values education programs. Here are some examples of what states are doing to promote values education.

MARYLAND

In 1978, Maryland Governor Blair Lee, III, appointed a Values Education Commission to identify and assess ongoing programs in morals and values education in the state's schools. The group was also asked to formulate recommendations that would, according to the legislative language creating the commission, "reinforce our traditional adherence and devotion to high standards of moral and ethical conduct in personal and public life."

The diverse committee came to the conclusion that the public schools were "appropriate, indeed necessary, institutions in a democratic society for defining and encouraging character and citizenship values." The commission also noted that while the schools could not take the place of the home and the church as the primary agencies instilling values, they could reinforce positive attitudes and counteract negative influences.

In answering the question, "Which values should the school teach?" the group defined two types of values the school should foster. Character objectives—those values that affect the individual—included such values as honesty, integrity, and a recognition of the rights of others. Citizenship objectives—those that affect the community as a whole—included such values as an understanding of the rights and obligations of a citizen in a democratic society. (See "Character and Citizenship Objectives" identified by the Maryland State Values Education Commission," page 51.)

NORTH CAROLINA

When the North Carolina state superintendent established parent involvement as a priority for the 1990-91 school year, the state education department drew up a list of nine topics that stressed parents' responsibilities toward students. Along with such topics as helping children become better readers and handling homework, the department included the topic of teaching values and responsibilities at home.

"It is indeed true that children learn their value systems at home and that the adults in their lives serve as powerful role models in helping establish those values," State Superintendent Bob Etheridge noted. "When children first enter school, they bring with them what they have learned at home about honesty, respect for ideas and feelings of others, cooperation, sharing, and compassion."

The department sent an information packet to every school system in the state. It contained suggestions for parents, newsletter articles, bibliographies, and public service announcements.

"We knew that the success of local school district's efforts would be a result of their planning to meet local needs," says Sandra Frye of the state education department. "So we purposely did not set out an A-B-C plan that all districts had to follow. Instead, we outlined a number of programs that have been successful in other places, hoping that some of them would help schools augment what they are already doing in this area."

CALIFORNIA

California's values education program is part of the overall curriculum revision process in each discipline. Values have been interwoven into the history and social science curriculum.

The values curriculum is history-based and interwoven with the entire social science curriculum. "It is our belief that students will gain a better sense of values if they are related to the principles

inherent in the Bill of Rights and the Constitution," says Diane Brooks, manager of the History-Social Science and Visual and Performing Arts Unit for the California Department of Education.

The framework is based on 17 characteristics. Three of them specifically relate to values. Essentially, the framework:

- Emphasizes the importance of the application of ethical understanding and civic virtue to public affairs.
- Encourages the development of civic and democratic values as an integral element of good citizenship.
- Supports the frequent study of the fundamental values of the Constitution and the Bill of Rights.

"This is not a textbook-driven curriculum," says Brooks. "Teachers are called on to use a variety of sources, including literature and the arts, to enrich students' learning." Myths and legends play an important role in the history curriculum. So do biographies that allow students to see how people acted—or did not act—in an ethical way. The department has developed an annotated reading list of more than 1,000 literature selections that are aligned with the course descriptions for each grade level.

Six strands of knowledge pervade the curriculum. One of these is helping students develop ethical literacy. Another focuses on the development of civic values, rights, and responsibilities. Through the years, says Brooks, students have a chance to practice "problem solving, decision making, and other skills that they should learn so they can do a good job with them in later life."

RHODE ISLAND

With the help of an innovative new program, third graders in Rhode Island can now receive scholarships to college, union apprenticeships, or trade schools upon graduation from high school. The Rhode Island Children's Crusade for Higher Education guarantees these scholarships to students who abide by a pledge to stay in school, abstain from drugs, remain on the right side of the law, avoid early parenthood and other obstacles to finishing school, send report cards to the Crusade Foundation for monitoring, interact with mentors and tutors, and act as role models for the community.

According to Crusade Executive Director Timothy Connors, the main objective of the program is to strengthen the values of children, parents, and others regarding education and the growth and development of children.

"The tuition scholarship we offer is the frosting on the cake," said Connors. "The effort to help every child improve his or her self-image and to do his or her best is the heart of our program."

Starting in the fall of 1991 and continuing for each succeeding year for 10 years, all Rhode Island third-grade students are offered a contract providing financial support, based on family income eligibility at the time of high school graduation, for a college education or career training. Each child, regardless of income, who volunteers to become a "Crusader" agrees to abide by the program guidelines. Parents and guardians of Crusaders also pledge to make every effort to encourage their children to maintain good attendance at school and to support the Crusaders and their teachers.

The program provides an extended family of shared concern for Crusaders with the assistance of a volunteer mentor corps. College students were hired to recruit mentors who would commit three years to a Crusader. The effort garnered 1,500 volunteers, far above the program's initial goal of 500. Program directors hope to eventually provide mentors for each of the state's 10,000 third graders. "Every single child entering third grade will be eligible for mentoring," said Connors. Connors added that children from families whose income is above that required to qualify for scholarship aid benefit from the mentor program as they can look upon the Crusade as an insurance policy against future financial difficulty.

Despite tight state finances, the Rhode Island General Assembly agreed to provide $1.5 million for the first full year of the Crusade. Program leaders predict, however, that Crusaders will provide the state with paybacks worth millions. "According to (Rhode Island) Governor (Bruce) Sundland's philosophy, 'You learn, you earn, you return,'" Connors said. "Students involved in the program will not only obtain better jobs and avoid incarceration, they will also be able to contribute by mentoring and offering assistance to future Crusaders."

Contact:
Timothy P. Connors
Rhode Island Children's Crusade for Higher Education
301 Promenade Street
Providence, RI 02908-5089

Character and Citizenship Objectives

CHARACTER OBJECTIVES

1. Personal integrity and honesty rooted in respect for the truth, intellectual curiosity, and love of learning.
2. A sense of duty to self, family, school, and community.
3. Self-esteem rooted in the recognition of one's potential.
4. Respect for the rights of all persons regardless of their race, religion, sex, age, physical condition, or mental state.
5. A recognition of the right of others to hold and express differing views, combined with the capacity to make discriminating judgments among competing opinions.
6. A sense of justice, rectitude, fair play, and a commitment to them.
7. A disposition of understanding, sympathy, concern, and compassion for others.
8. A sense of discipline and pride in one's work, respect for the achievements of others.
9. Respect for one's property and the property of others, including public property.
10. Courage to express one's convictions.

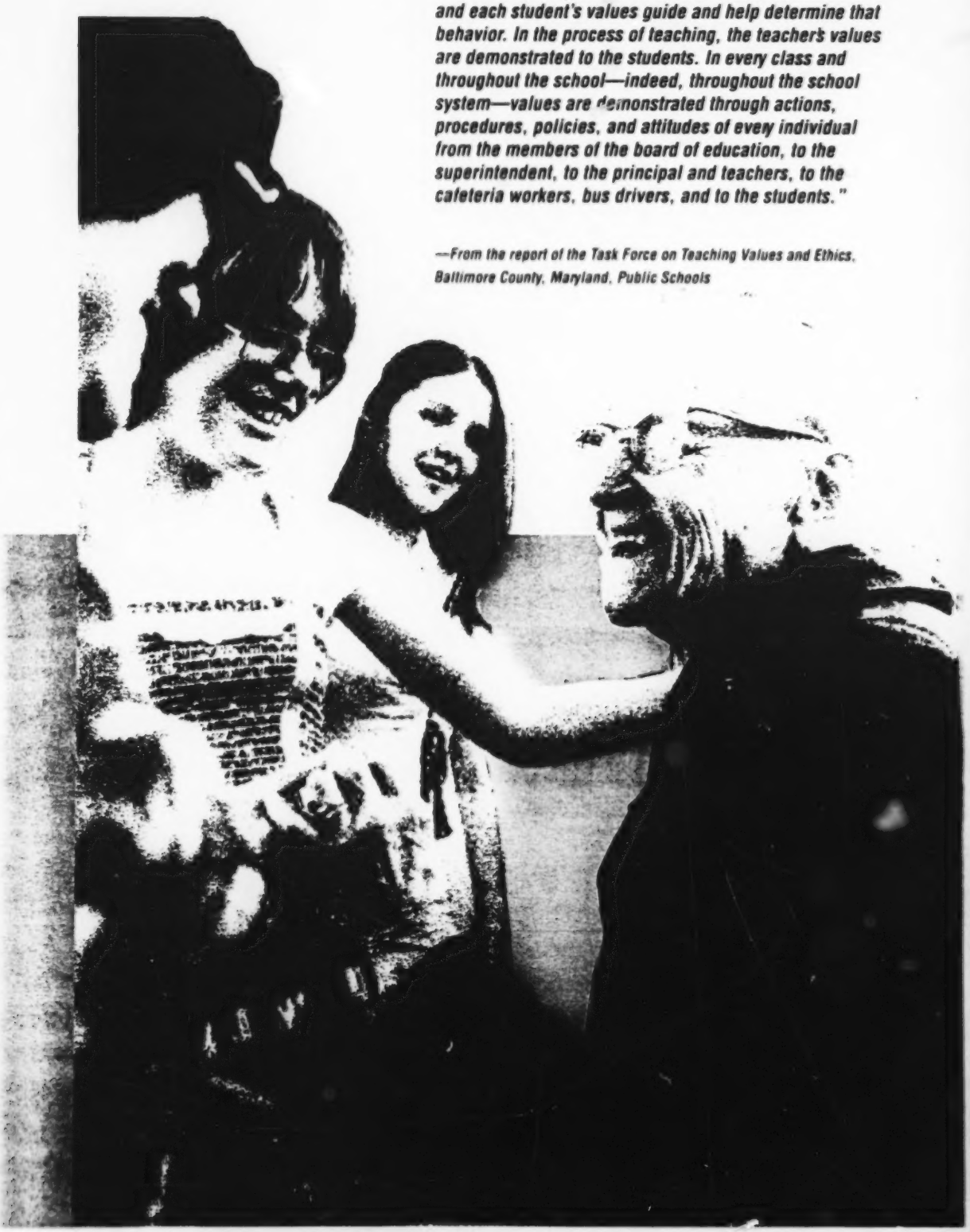
CITIZENSHIP OBJECTIVES

1. Patriotism: love, respect, and loyalty to the United States of America, and the willingness to correct its imperfections by legal means.
2. An understanding of the rights and obligations of a citizen in a democratic society.
3. An understanding of other societies in the world that do not enjoy the rights and privileges of a democratic government.
4. Respect for the U.S. Constitution, the rule of law, and the right of every citizen to enjoy equality under the law. An understanding of the Bill of Rights and a recognition that all rights are limited by other rights and by obligation.
5. Respect for legitimate authority at the local, state, and federal level.
6. Allegiance to the concept of democratic government as opposed to totalitarian rule. A recognition that democratic government is limited by the separation of powers and by the countervailing role of other institutions in a pluralistic society—principally, the family, religion, the school, and the private sector of the economy.
7. Recognition of the need for an independent court system to protect the rights of all citizens.
8. An acceptance of all citizenship responsibilities at the local, state, and national levels and a commitment to preserve and defend the United States and its democratic institutions.

—From the Maryland State Values Education Commission

"All education is infused with values. The ultimate goal of education is the positive influence of student behavior, and each student's values guide and help determine that behavior. In the process of teaching, the teacher's values are demonstrated to the students. In every class and throughout the school—indeed, throughout the school system—values are demonstrated through actions, procedures, policies, and attitudes of every individual from the members of the board of education, to the superintendent, to the principal and teachers, to the cafeteria workers, bus drivers, and to the students."

—From the report of the Task Force on Teaching Values and Ethics, Baltimore County, Maryland, Public Schools



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How To Institute a Values Education Program

One of the key steps in initiating a values education program is to involve a broad spectrum of the community in the initial phases of developing the nature of the program.

Maybe it's a good idea to tell you what a values education program for schools isn't. It isn't an expensive new program. It isn't a new curriculum that requires a lot of staff development. Values education is first of all an attitude and secondly a process.—*Dr. James N. Finch, superintendent, Sweet Home Central School District of Amherst and Tonawanda, Amherst, New York.*

More than three-quarters of the school leaders who responded to the AASA survey said they felt their schools needed to do a better job in teaching values and ethics. Nearly 54 percent said schools should do a "somewhat better" job, and 23 percent said schools needed to do a "much better" job. (Results are shown in Figure IV-1.)

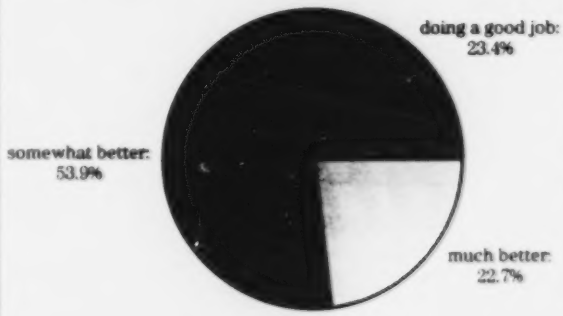
This chapter outlines some of the steps a school or district can follow in establishing a values education program.

Evaluate Current Policy

The first step is to evaluate current policy and practice. Because schools are not values-neutral, many activities that take place are already communicating values to students.

FIGURE IV-1

Do Schools Need To Do a Better Job in Teaching Values and Ethics?



—From AASA Survey responses of school leaders

Important policy areas. Policies in the following areas may include a values component:

- School or district philosophy
- Code of ethics for staff, school board
- Student code of behavior, discipline
- Parent or community involvement in the schools
- Extracurricular activities
- Policies promoting cultural diversity
- Drug and alcohol education
- Family life education
- Policies on teaching religion
- Instructional goals.

School activities. The values of a school are exemplified in other ways. As Bradford Brown, a professor of educational psychology at the University of Wisconsin, observed:

> Go into any high school and you'll see a trophy case displayed near where adults come in. See how many academic trophies are there, and where they are positioned [compared with athletic trophies]. See how often students are let off for the day when an academic team qualifies for the state tournament. It's quite clear what counts.

Some school systems have instituted awards for good citizenship as a way of emphasizing the importance of behaving responsibly.

Here are some of the ways schools teach values. They may serve as a springboard for initial discussions:

- The student conduct code.
- Programs or activities aimed at developing self-esteem.
- Opportunities for student service projects.
- Activities to build class or school spirit.

A code of ethics. Schools may want to consider adopting a code of ethics for the entire school or district. Many national education organizations, including the American Association of School Administrators, have developed a code of ethics that may serve as a model. (See page 60.) Schools may also want to consult the codes of ethics that have been adopted by other professions, including doctors, dentists, and lawyers.

Establish a Community Task Force

One of the key steps in initiating a values education program is to involve a broad spectrum of the community in the initial phases of developing the nature of the program. "The school system really needs to come to agreement about which values to teach before the process moves very far along," says Phyllis Bailey, who coordinates the values education program for the Baltimore County, Maryland, schools.

In an article in *Educational Leadership*, former assistant superintendent Mary Ellen Saterlie outlined the key factors that led to the success of Baltimore's task force on teaching values. In short, the task force was:

- **Representative.** The task force was representative of the pluralistic community.
- **Empowered.** The committee was given a broad charge and the freedom to explore the subject. Grassroots development of philosophy and direction occurred throughout the process, along with opportunities for creativity at the system level and at the school level.
- **Supported.** The committee was given time and encouragement to examine issues in depth.
- **Based on established principles.** The U.S. Constitution and the Bill of Rights were selected as the basis for the values to be taught.
- **Promoted.** The report was highly visible in the schools and in the community with comments invited throughout the county.

A valuable procedure for the community task force on values is to survey parents and other community members.

QUESTIONS FOR THE VALUES TASK FORCE

Here are some of the questions that the values education task force should consider:

- Should our school or district teach values?
- Should values be taught directly, or should values content be infused into curricular areas?
- If values should be taught directly, at what level is the instruction most appropriate?
- Who should teach values?
- If values should be taught indirectly, in what curricular areas?
- What values are most appropriate?
- What values should be emphasized?
- What community institutions share the responsibility of teaching values? How can they get involved?
- What values do employers expect our students to have?
- What is the responsibility of the business community in teaching values?
- Should district staff members be expected to be role models of ethical behavior? How can expectations for staff members be made explicit?
- What knowledge and skills will teachers need to teach values? What inservice or other professional development will be necessary for teachers? Who will be responsible for providing this training?
- Should our school or district develop a values program? Are there materials available from other sources that could do the job?
- What policies will need to be changed?
- What administrative procedures will need to be changed?

Implement a Values Program

Once the community task force has completed its work, the next step is to implement the policy. Whenever possible, school leaders with experience in this area recommend that a broad group of staff members and students be involved in developing the implementation phase.

These are some activities that school districts might consider when implementing a values education program. Developed by the North Carolina Department of Education, they offer general suggestions as well as ideas that are more appropriate for students at particular grade levels.

AT ALL LEVELS

- Include curriculum objectives for all levels that foster the development of less egocentric, less stereotypical, and more empathetic perspectives.
- Teach decision-making, problem-solving, and conflict resolution skills through instructional programs, advisor-advisee programs, and group guidance.
- Develop school rules, classroom rules, and standard procedures for handling discipline problems that parallel those found in larger society.

ELEMENTARY

- Give students real responsibilities in the classroom and school that are essential to the success of the school. Monitor these activities and provide helpful guidance and feedback.
- Encourage cooperation through the use of cooperative learning strategies and democratically run classrooms.
- Provide opportunities for students to influence group activities by voting and voicing their opinions in other ways.

MIDDLE

- Provide students with opportunities to discuss contemporary events affecting the community, state, and nation. Encourage students to examine the consequences of events to all who are involved.
- Through the social studies, literature, and arts curriculum, explore cultural diversity and diversity of thought.
- Provide opportunities for students to become involved with school and community projects that are beneficial to individuals, specific groups, or the community as a whole.

HIGH SCHOOL

- Offer internships in public service.
- Encourage all 18-year-olds to register to vote, and to become well-informed voters.
- Give students important responsibilities related to decisions about school activities and the operation of the school. These responsibilities should be of such relevance that the students understand there are real consequences for not following through.

Evaluate Values Activities

As with any educational program, values education activities need to be evaluated. Because the goal of a values program is to change attitudes, it is more difficult to evaluate than a new math curriculum. Nonetheless, there are some indicators that can be used as part of your evaluation program. They include:

- Number of discipline problems reported
- Number of incidents of vandalism
- Drug and alcohol use
- Number of gang or racial incidents
- Reports from parents
- Surveys of student attitudes
- Reports from teachers on classroom climate.

Implement a Communications Program

A comprehensive public communications program should also be included as an integral part of any values education program. Parents and other citizens have the right to know about the values your school is promoting. They are much more likely to support your entire school program if they under-

A Current Values Dilemma

Edmund Burke noted, "We teach but by example. Example is the school of mankind, and they will learn at no other." A vitally important part of implementing any values program is examining current district policies to determine the indirect messages they are offering students.

One of the most controversial policies to examine is the level and type of business involvement in your school. Although business partnerships can make significant contributions to improve education, schools must be sure that business involvement does not distort the educational purpose of the school. For example, many national education organizations have opposed Whittle Communications' "Channel 1" program primarily because it requires students to view product commercials. These advertisements are sold with the assurance that students, who are captive in the classroom, will see them. The program provides schools with equipment, including a satellite dish, videocassette recorders, and televisions, in exchange for a commitment to show a 12-minute news program, which includes two minutes of commercials, to all students daily.

In Fargo, North Dakota, students boycotted the program. In California, state superintendent Bill Honig told schools that they would lose state allocations equal to the two minutes students spend watching commercials each day.

In 1990, representatives of national education organizations, some state departments of education, and representatives from public interest groups and business met in Milwaukee to develop a set of National Principles for Corporate Involvement in Schools. These principles support sound corporate-school partnerships. (See "Principles for Corporate Involvement in Schools," page 58.)

"But," as a 1990 survey by Consumers Union found, "Channel One is just the tip of the iceberg." Corporate-sponsored teaching materials are reaching more than 20 million students in elementary and high schools every year.

The Society of Consumer Affairs Professionals first drew up guidelines for business-sponsored materials in schools in 1982. The 1990 Consumer Union survey, however, reviewed corporate materials currently being used in schools. The survey found that the principles, which specifically advise against including sponsors' brand names, for example, were violated in 17 of the 18 programs reviewed.

stand both the goals of your values education curriculum ... and the way you plan to implement it.

Establishing a community task force to define core values, then, is important not only from an educational standpoint, but also as a first step in building public consensus for the program you will eventually implement. During the process of defining your school or district's core values, provide the public with as much information as possible.

Once your program is underway, find ways to inform your community about what you are doing. Emphasize some values-related topics in all school or district publications. Seek out opportunities to present the values curriculum to the community—from speaking at meetings of civic organizations to staging your own "values fairs" as they do in Baltimore County, Maryland.

A Budding Opportunity

The need for teaching values and ethics is critical. But the opportunity for schools may be greater than at any time in the past two decades. Parents and community members recognize the importance of values education and are willing to work with the schools in developing such a program. Schools and districts that act now have the chance to initiate programs that will help develop the ethical and concerned citizens our nation will need in the 21st century.

Do Your Schools Promote Citizenship?

For a quick examination of citizenship efforts in your schools, answer the questions listed below:

1. Do your civics and social studies classes present material in ways that encourage students to reflect on the current challenges of citizenship? Provide examples. How do your school's teachers handle controversial issues in their classrooms?
2. In the classroom and in the school, how are students involved in setting rules and policies, and how are they held responsible for abiding by them? Are the children's parents aware of these rules and are they involved in helping implement them? What kind of role models do teachers and other school personnel present?
3. Are there good community service programs in your neighborhood? What are their goals and characteristics? How could other constructive activities be developed in your community?
4. What are some successful examples of using community service to enhance the teaching and learning of the different subjects in the curriculum?

Source: "Using National Assessment of Educational Progress Data to Improve Student Achievement and Citizenship: A Discussion Guide for Teachers and Administrators," unpublished paper

Principles for Corporate Involvement in Schools

School-business relationships based on sound principles can contribute to high quality education. However, compulsory attendance confers on educators an obligation to protect the welfare of their students and the integrity of the learning environment. Therefore, when working together schools and businesses must ensure that educational values are not distorted in the process. Positive school-business relationships should be ethical and structured in accordance with all eight of the following principles:

1. Corporate involvement shall not require students to observe, listen, or to read commercial advertising.
2. Selling or providing access to a captive audience in the classroom for commercial purposes is exploitation and a violation of the public trust.
3. Since school property and time are publicly funded, selling or providing free access to advertising on school property outside the classroom involves ethical and legal issues that must be addressed.
4. Corporate involvement must support the goals and objectives of the schools. Curriculum and instruction are within the purview of educators.
5. Programs of corporate involvement must be structured to meet an identified education need, not a commercial motive, and must be evaluated for educational effectiveness by the school/district on an ongoing basis.
6. Schools and educators should hold sponsored and donated materials to the same standards used for the selection and purchase of curriculum materials.
7. Corporate involvement programs should not limit the discretion of schools and teachers in the use of sponsored materials.
8. Sponsor recognition and corporate logos should be for identification rather than commercial purposes.

—From "National Principles for Corporate Involvement in Schools," Milwaukee, Wisconsin, 1990

10 Premises Regarding Values Education

1. Values education needs to be defined.
2. There should be recognition that a common core of values exists within our pluralistic society.
3. There should be an awareness of the existence of conflicts among acceptable values.
4. There should be a greater awareness by teachers and administrators of the potential role of values in education and of their part in transmitting values.
5. Educators should be aware that values are taught implicitly and explicitly through the curriculum and by practices throughout the school system.
6. Educators should be aware of the values and ethics perspectives of the community as expressed by representatives of the public and private sectors.
7. Educators should understand that society supports an increasingly important role for the public schools in values education.
8. Knowledge gained from research in the field of values education and the developmental stages of children and youth should be applied to our approach to the topic.
9. Goals for the outcome of values education in terms of student behavior and character development should be established.
10. A recognized philosophy of values education and commitment to its implementation should be adopted by the school system and communicated to all related groups.

Source: Baltimore County, Maryland, Task Force on Values Education and Ethical Behavior

An Integrative Vision of Moral Education

An integrative vision of moral education calls upon teachers to:

1. Serve as moral models and mentors for children, providing examples of respect and caring by the way they treat their students and offering corrective moral feedback when students act insensitively toward others.
2. Develop a cohesive classroom community in which students know each other, care about each other, and feel part of the group.
3. Hold students accountable to high standards of academic responsibility in order to teach the value of work as a way to develop oneself and contribute to the human community.
4. Handle discipline in a way that develops moral reasoning and encourages students to discipline themselves and to voluntarily comply with rules.
5. Provide opportunities, such as class meetings, for participatory decision making and shared responsibility.
6. Teach the skills of cooperation through cooperative learning and practice in reasoned conflict resolution.
7. Develop students' capacity for moral reflection through discussion and debate of moral issues drawn from the traditional subject areas (for example, social studies, science, and literature) and classroom activities.
8. Use inspirational role models from current events and history to help students admire and identify with good character.

An integrative approach to moral education also calls on administrators to:

1. Articulate a schoolwide values education plan, developed with staff, students, and community input, that specifies the values the school wishes to teach and the ways it will teach them.
2. Develop a whole-school moral community, incorporating: conduct codes that translate moral values into widely understood and consistently enforced behavioral guidelines; schoolwide assemblies and other activities that enable the school to affirm its community identity; nonacademic environments, such as the cafeteria, corridors, and playground, that should reflect the values being taught in classrooms; and patterns of interaction among all members of the school community—staff-student, teacher-teacher, teacher-principal—that reflect the school's values.
3. Involve students in constructive and responsible roles in extracurricular activities such as student government, clubs, sports (with emphasis on teamwork and sportsmanship), cross-age tutoring, cross-class projects, and service to the school or community.
4. Encourage parents to carry out their roles as their children's primary moral teachers and to support the school in its efforts to teach positive values.

—From "Educating the Moral Child," Thomas Lickona, Principal Magazine, *November 1988*

Ways To Promote a Values Program

- Community newsletter
- Staff newsletter
- School menus, calendars
- P.T.A. meetings
- Students handbooks
- Parent orientations
- Faculty, staff department meetings
- Administrative cabinet meetings
- Board of Education meetings
- Open houses
- Parent workshops
- Student Council meetings
- Assemblies
- Public service programming.

—From The Sweet Home Central School District of Amherst and Tonawanda, New York

Statement of Ethics for School Administrators

An educational administrator's professional behavior must conform to an ethical code. The code must be idealistic and at the same time practical, so that it can apply reasonably to all educational administrators. The administrator acknowledges that the schools belong to the public they serve for the purpose of providing educational opportunities to all. However, the administrator assumes responsibility for providing professional leadership in the school and community. This responsibility requires the administrator to maintain standards of exemplary professional conduct. It must be recognized that the administrator's actions will be viewed and praised by the community, professional associates, and students. To these ends, the administrator subscribes to the following statements of standards.

The educational administrator:

1. Makes the well-being of students the fundamental value of all decision making and actions.
2. Fulfills professional responsibilities with honesty and integrity.
3. Supports the principle of due process and protects the civil and human rights of all individuals.
4. Obeys local, state, and national laws and does not knowingly join or support organizations that advocate, directly or indirectly, the overthrow of the government.
5. Implements the governing board of education's policies and administrative rules and regulations.
6. Pursues appropriate measures to correct those laws, policies, and administrative rules and regulations.
7. Avoids using position for personal gain through political, social, religious, economic, or other influence.
8. Accepts academic degrees or professional certification only from duly accredited institutions.
9. Maintains the standards and seeks to improve the effectiveness of the profession through research and continuing professional development.
10. Honors all contracts until fulfillment, release, or dissolution mutually agreed upon by all parties to contract.

—American Association of School Administrators, 1981

Other Related AASA Publications

Students At Risk (AASA Critical Issues Report)
The Race We Dare Not Lose (slide/tape program)
Self-Discipline: Helping Students Succeed
Positive Prevention: Successful Approaches to Preventing Youthful Drug and Alcohol Use (in English and Spanish)
Teenage Pregnancy: Developing Life Options
Parenting Skills: Bringing Out the Best in Your Child
Helping Your Child Communicate
Parents...Partners in Education (booklet and video)
What To Do If...A Guide for Parents of Teenagers (English and Spanish translations)
Religion in the Public Schools
Restructuring America's Schools
Healthy Kids for the Year 2000
Caught in the Middle: How To Unleash the Potential of Average Students
Censorship and Selection: Issues and Answers for Schools

AMERICAN ASSOCIATION OF SCHOOL ADMINISTRATORS
1801 North Moore Street, Arlington, Virginia 22209-9988

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